THE TRACK RECORD

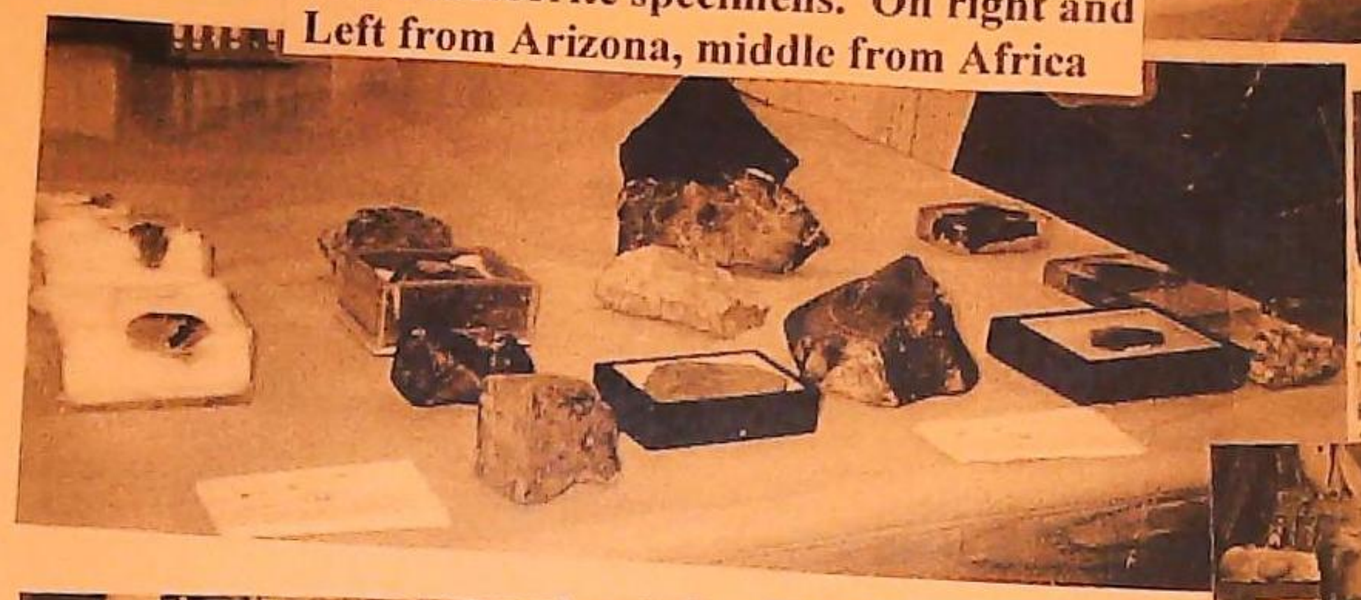
THE WESTERN BIGFOOT SOCIETY NEWSLETTER

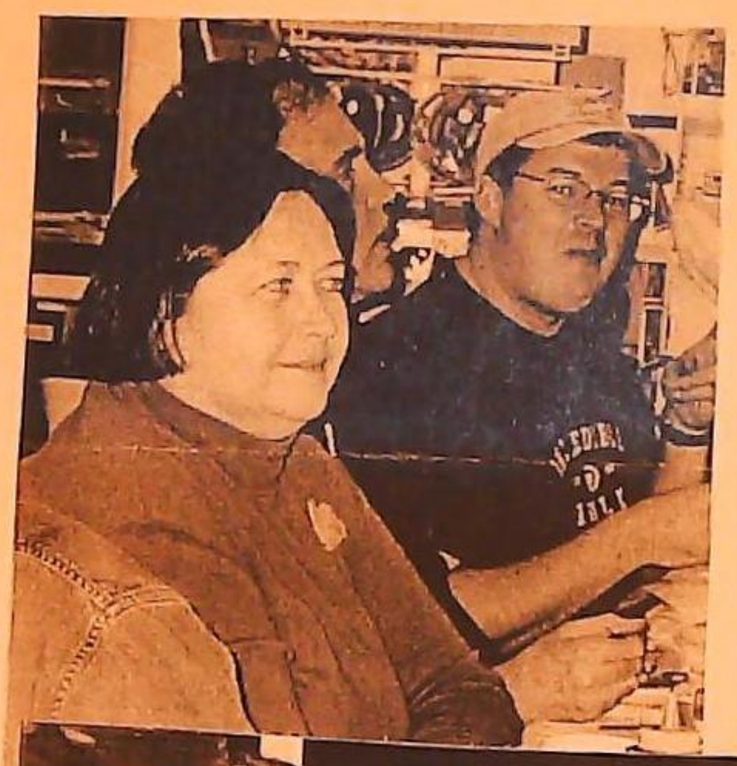
Issue #147 March Summary 2005

Cover art by Bill Asmussen of Texas

Some meteorite specimens. On right and Left from Arizona, middle from Africa

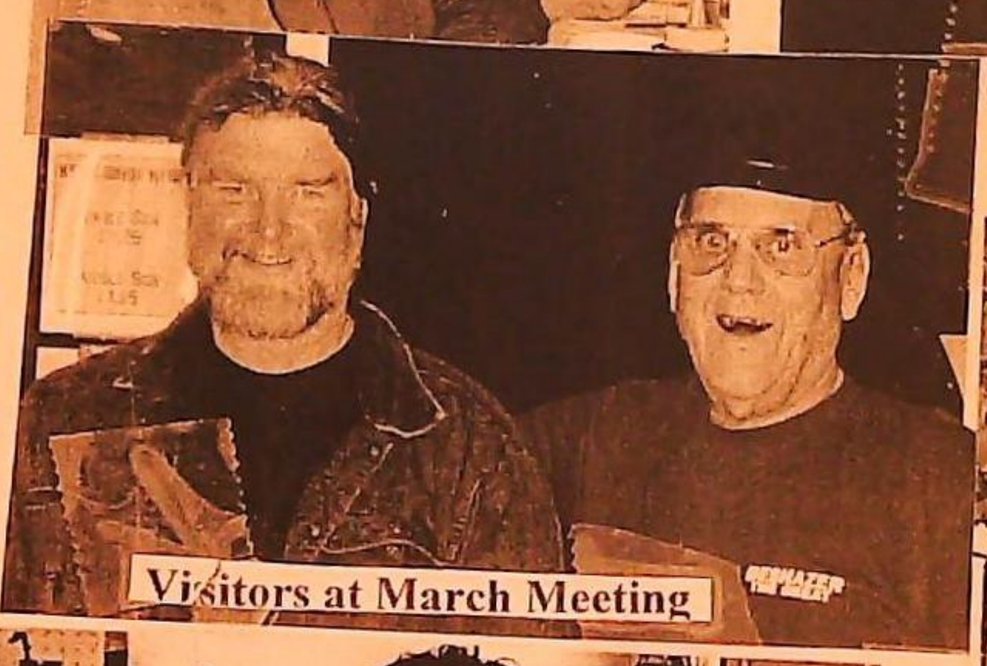
Dick Pugh tells of meteorites



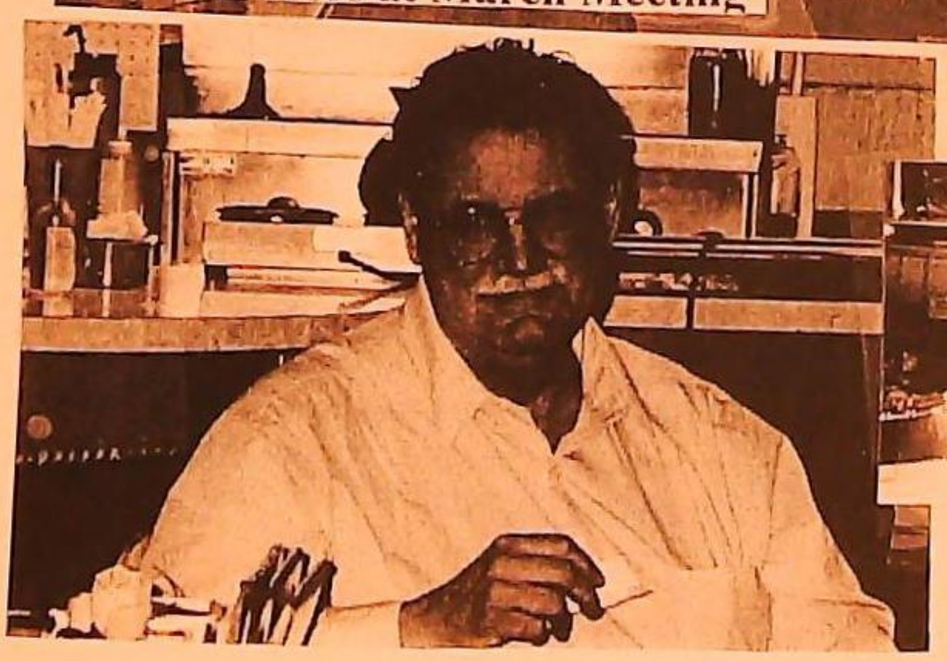


Patti R.& Ray C.

Photos By



Visitors at March Meeting



Keith shows video of falling meteor and Aurora

Need more subscribers to keep the Track Record going...
Please recommend, or buy somebody a gift...thanks, Ray

The Track Record

The International Bigfoot Society™ Newsletter
A subsidiary of the Western Bigfoot Society™

Issue 147 March/ Summary, 2005, $20.00 year (10 issues), $30.00 foreign, post paid. There is no November or December summary, but Specials may be published, 225 NE 30th Avenue, Hillsboro, OR 97124-7055; Phone: (503) 640-6581 Email: RayCrowe@netzero.net , Vice President: Patti Reinhold, 1086 46th Ave, Sweet Home, OR 97386 541-367-2359. Other board members: Terry Reams, Keith Ardinger, Diane Demers. The WBS is a tax-exempt, non profit organization, 501(c)3 your tax-deductible donations are appreciated #93-1181554 Copyright Feb 2005 InternationalBigfootSociety.com Domain name.
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MAKE CHECKS TO RAY CROWE PLEASE I DON'T HAVE A BANK ACCOUNT TO WBS, IBS, TRACK RECORD, ETC...MAKE ALL CHECKS OUT TO RAY CROWE...PLEASE!!

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* REMEMBER...WE NEED YOUR CHANGE OF ADDRESS NOW... POST OFFICE THROWS AWAY BULK MAIL. Sorry, I can't replace if lost due to address change. Back order is possible.

FREE MEETINGS

Monthly meetings will be at the Home Plate, 8501 N. Lombard, Portland. Dinner at 6PM and meet at 7PM, All invited. Free to the public (no indoor meeting in July, Aug., Nov. or Dec.). There will be a mini-museum and items will be for sale by owner Patti Dietz.

FEBRUARY MEETING

The meeting this month had Dick Pugh for a guest speaker. Dick is an internationally recognized expert on meteorites...rocks that fall from the air. His slide presentation was very well received and quite interesting. Many different types of rare meteorites were shown, including one from Mars found in Antarctica that had possible fossil organisms in it. Some had hit animals, humans, and caused some damage.

Leanne had some spare meteorites found at Barringer Crater in Arizona that she generously shared with the group. Keith Ardinger had a video strip he had shot of meteors falling in the sky...they were quite good and Dick asked for a copy.

BIGFOOT ACTIVITY REPORTS

* Location: Central Ohio. Roughly 2 miles west of the town of Hebron, Approx 11 AM, February 1980.

For years prior to this particular incident we (my family and a few of our friends) had been seeing signs of something being in the area. We'd find branches and even small trees damaged. Often in a manner that suggested twisting, which in our mind ruled out wind or any typical damage. Once, a tree roughly 4 inches in diameter (at the point of the damage) was twisted completely off at 6-7 feet above the ground. While no other nearby trees were damaged at all.

On many occasions we'd hear pounding. Like someone hitting a tree or log with a fairly large branch. Sometime this was quite distant, sometimes quite close. On 2 occasions upon investigating, we'd find the log where it appeared the beating originated from. Considerable damage had been done. On one occasion we found the club leaning there. Roughly 4 foot long and 4-6 inches in diameter. Trying to duplicate the rhythm of the beating and force, with this club, was beyond anyone in our party.

While out hiking the local fields, which at that time I did every chance I got, we were usually on the lookout for unusual tracks and so on. We knew something odd was in the area, or at least passed through often enough to stay alert. On this day, there was a fairly fresh snow-fall on the ground of 6-8 inches. But it was also late winter and fairly warm. Following our usual route we crested a hill to see a series of tracks that stood out well in the fresh snow. Upon approaching we found there to be 3 separate sets of tracks. (The "We" I refer to is my younger brother, a friend of mine and myself)

One set of 5 toed tracks followed by 2 sets of 3 toed tracks. The 5 toed was roughly 15" long and the 3 toed were slightly smaller. One being roughly 13" the other 12".

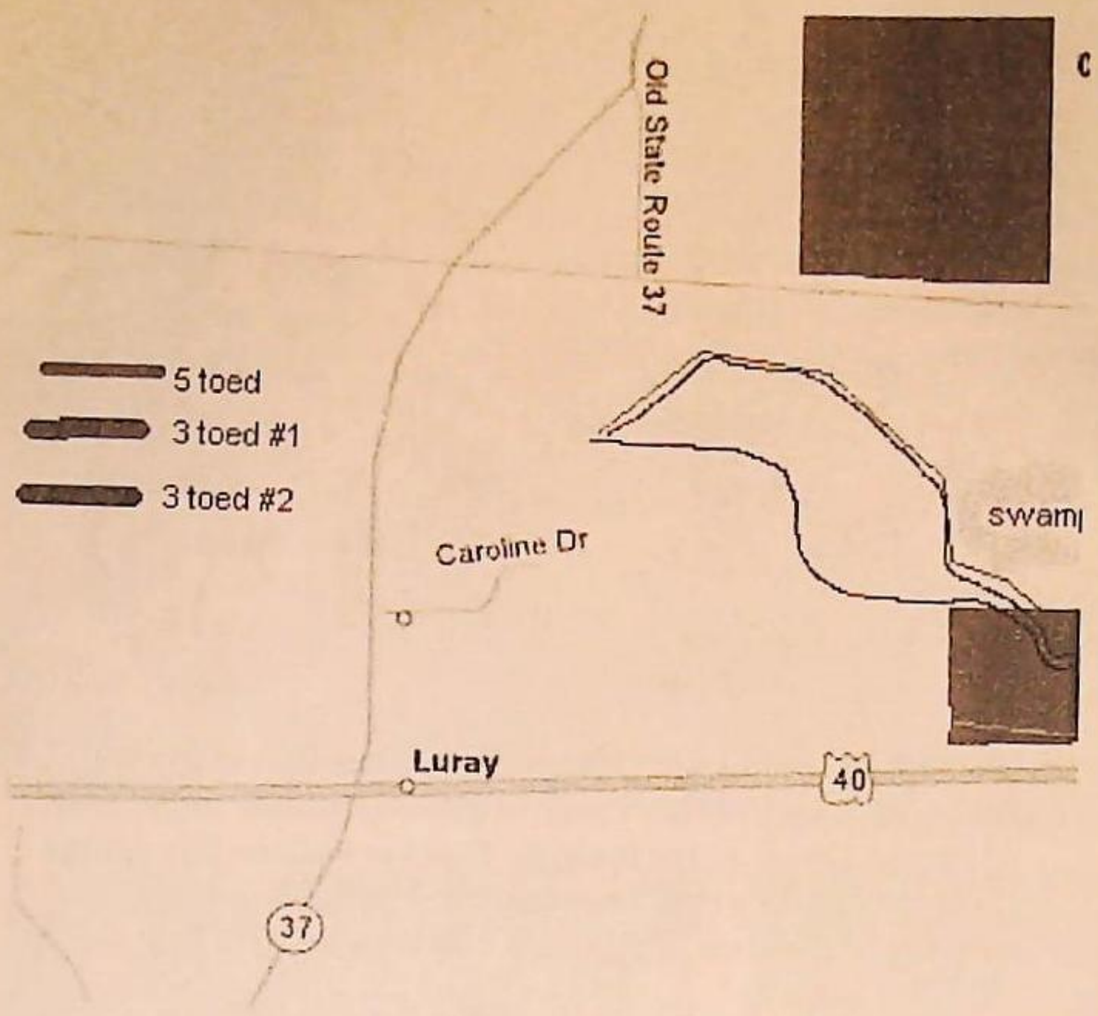
The stride was quite wide. I'd estimate 6 foot. They also appeared to be running or trotting based upon the heel strike which left a short trough in the snow before the foot fall. We could reproduce this only by running.

At the point where we first found the tracks, they were all pretty much following the same route along the top of the hill. After a short distance the 5 toed one veered down the hill, which was open pasture at that time, followed by one of the 3 toed.

Half-way down the hill we could see where the 5 toed one reached down and grabbed a handful of snow. Presumably to quench it's thirst. We could clearly see the 4 fingers leaving divots where the broke the snow layer. This seemed to be a scooping motion as the fingers appeared to be together. I'd say this was a 5" wide scoop.

Please keep skepticals on when reading any of these reports

Every few strides the 5 toed would drag his left leg. The drag mark in the snow was quite clear. Whether this was from an injury or fatigue is not clear. But we couldn't see where



there was a slip or evidence of simply losing traction from the good leg.

While the 5 toed and one of the 3 toed went down and followed the contours of the base of the hill, the remaining 3 toed (the smaller of the 2) stayed up on the hill but still followed the general course of the others. Now I may be completely wrong in my thinking, but that seemed like a hunting tactic to me at the time.

The 5 toed tracks crossed a fence-line (barbed wire - looked for hair but saw nothing) and skirted the edge of a swamp before angling into some woods. Still the 3 toed was closely matching the same course.

The second 3 toed continued along the top of the hill for a while then turned to the point where the others went into the woods.

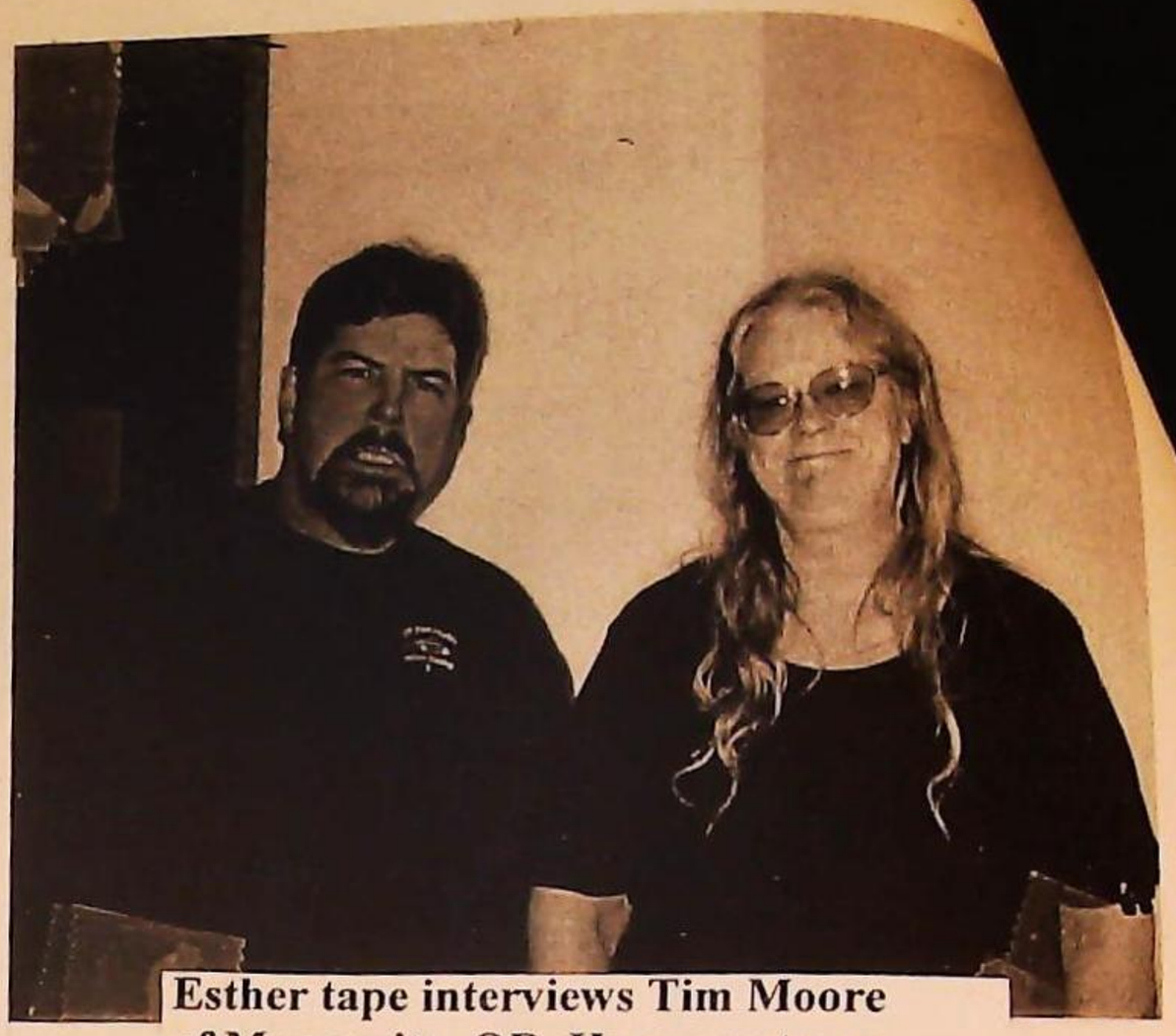
Tracking got spotty once they entered the woods. And eventually in a particularly dense area we could no longer follow these tracks. Nor could we find where they emerged from the woods. There were active pastures on the far end of the woods and we simply could not positively spot anything worth following.

At the time we had the distinct impression that the two 3-toed beasts were tracking or chasing the 5 toed one. Perhaps because of the limp the 5 toed one had. The grab for snow and what appeared to be a hunting tactic by the 3 toed pair by splitting up.

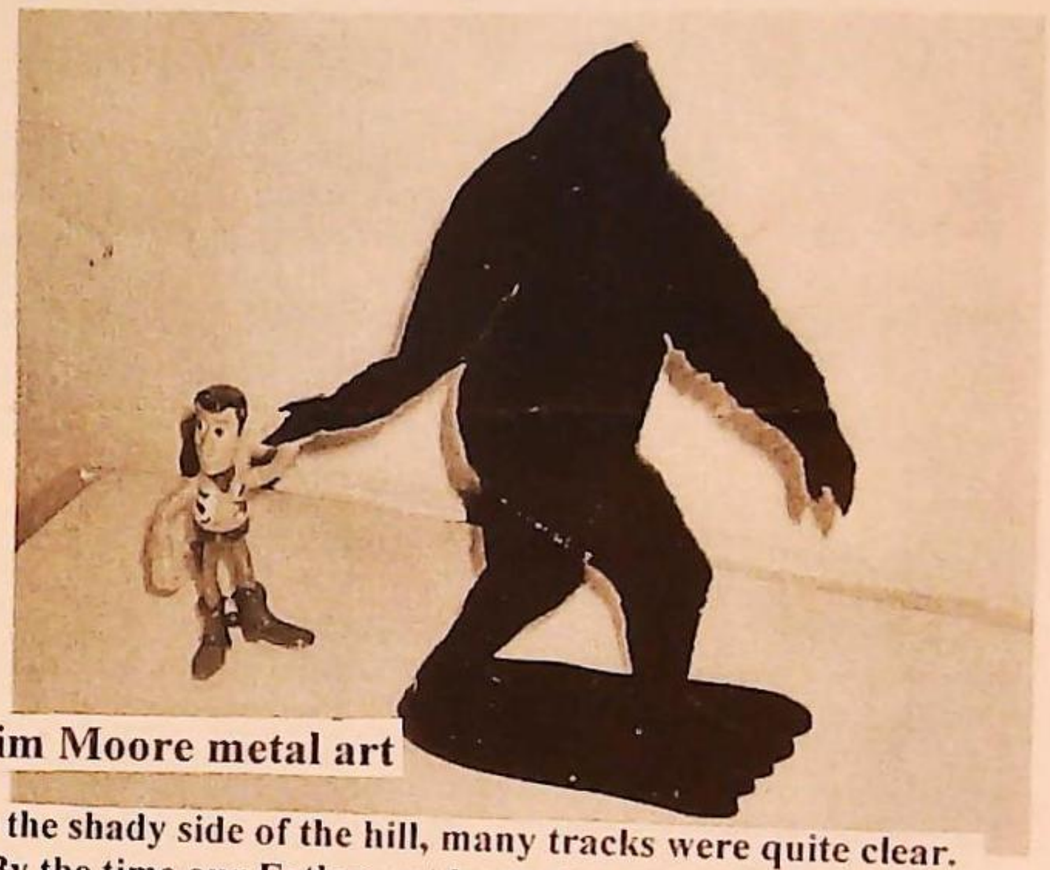
In hindsight, It would be just as wise for one of the group members to remain on high ground for spotting purposes. A safety pre-caution perhaps.

I'd be most interested in hearing your opinion on this set of tracks. I'd never heard of such a mixing of 3 toed and 5 toed. What I had heard was the two types didn't get along well. But I'm hardly an authority on the matter.

For the record here, all measurements are estimates. Though I'd say they were pretty close to the mark. In some areas there was enough melting to blur tracks, but being



Esther tape interviews Tim Moore of Manzanita, OR. He suggests we should do a helicopter survey of the area



Tim Moore metal art

on the shady side of the hill, many tracks were quite clear.

By the time our Father got home from work there had been much melting. We took him out and showed him what we'd seen. Even at that point there was enough left to easily make out the events.

On the map I've attached, I added in the woods. This too is a rough drawing meant to show the basic track path.

Note: Today there is a small housing complex in the area where the tracks were seen.

* (This is a later email)

I'm not sure what it is about this area, but we've had several odd critters pass through here. Maybe it's just a matter of being observant while you're out walking about. We had one glimpse of what we thought was Bigfoot, but it was too far off and too well hidden in the cat-tails to be sure. But it was watching us as we watched it. Even while looking through both binoculars and a 9X rifle scope we could not be certain what it was. But it was taller than the cattails which were at least 6 foot tall. It would just poke it's head up and look our way, then duck down again. Later we heard a bear was in the area about then.. but I didn't see any ears like you'd see on a bear. I'd have to list that as odd but un-confirmed.

2. Joe Kremer bum206@adelphia.net

* Pat Lindberg was camping in Skamania County, WA, and around 4AM on Sunday, 3/6, was awakened by an apparent Bigfoot screaming. He taped the sequence and mailed it to me. The tape had about 5 minutes of screams, similar to those heard before and ascribed to Bigfoot. The camp site was on road 9309, near intersection of road 90 and 25, near Eagles Cliff.

MISCELANEOUS

I wanted to update you on Peter Byrne and his work for International Wildlife in Nepal.

Peter is currently in Mahendranagar which is the town that borders the national wildlife reserve, Sukila Phanta. (if you want to see it on a map, it is in the far southwest corner of Nepal). He is staying at the home of Hikmat Bisht, his partner and IWCS advisory, in Nepal. He is initiating and overseeing the water conservation work in the reserve and he reports it is coming along beautifully. Phil Fry, IWCS advisor in Auckland New Zealand, will be joining PB next week, and will be volunteering for IWCS to assist on phase 2 of the project.

Regarding the recent news in Nepal and your phone calls investigating such, the King of Nepal "fired the government" per se, and took over control of the country try to control and manage (assume eliminate) Maoist activity. In doing so, he stopped all telephone and internet communication in the country meaning no one could dial out or dial in. BUT this is now resolved and communication is restored. (I have heard from PB by phone every other day for the past week). DUE to the consequences of the communication issue, I consulted with other IWCS advisors and we decided to buy a satellite telephone for IWCS for PB to use in the jungle in case of emergency. The phone has been sent to Phil Fry in New Zealand and he will hand carry into the country next week.

The strike you heard about? This means that the Maoist regime has dictated no transportation on the roadways in Western Nepal (but no strike in Katmandu). Peter says the strike should end this Sunday and he feels the transportation situation will be resolved as people have to get to the market to buy food and the Maoist would hurt themselves continuing the situation. So for now, he is taking a rick shaw into the jungle for his work (I'm sure you have one for emergency situations) and should have many stories to share with us on his return. I have asked him to keep a diary.

I believe Peter will be in Nepal for at least 2 more weeks after Phil arrives Tuesday the 22nd. I do know his trip home brings him back through London and his sister Beryl thinks he should arrive by mid/late March on her doorsteps.

If you need to get a message to him, please let me know. Otherwise, wish him safe travels and I'm sure I'll be in touch with you shortly.

Best, Cathy Griffin

* CR Bill Green, Red Lake Net News (MN), Big Foot; a view, By Jerick Head

My name is Jerick Head. I soon became interested in learning more about Bigfoot, or why it appears, and I found this information that would make you think twice about what Bigfoot really is. I would ask that you take time to read this, and possibly post it on rlnn.com , or put it in the Red Lake News Letter...

"Here in the Northwest, and west of the Rockies generally, Indian people regard Bigfoot with great respect. He is seen as a special kind of being, because of his obvious close relationship with humans. Some elders regard him as standing on the "border" between animal-style consciousness and human-style consciousness, which gives him a special kind of power. (It is not that Bigfoot's relationship [is] to make him "superior" to other animals.)

In Indian culture, unlike western culture, animals are not regarded as "inferior" to humans but rather as "elder brothers" and "teachers" of humans. But tribal cultures everywhere are based on relationship and kinship; the closer the kinship, the stronger the bond.

Men Indian elders in the Northwest refuse to eat bear meat because of the bear's similarity to humans, and Bigfoot is obviously much more similar to humans than is the bear. As beings who blend the "natural knowledge" of animals with something of the distinctive type of consciousness called "intelligence" that humans have, Bigfoot is regarded as a special type of being."

"But, special being as he is, I have never heard anyone from a Northwestern tribe suggest that Bigfoot is anything other than a physical being, living in the same physical dimensions as humans and other animals. He eats, he sleeps, he poops, he cares for his family members. However, among many Indians elsewhere in North America -- as widely separated at the Hopi, the Sioux, the Iroquois, and the Northern Athabascan -- Bigfoot is seen more as a sort of supernatural or spirit being, whose appearance to humans is always meant to convey some kind of message."

"The Lakota, or western Sioux, call Bigfoot Chiye-tanka (Chiha-tanka in Dakota or eastern Sioux); "chiye" means "elder brother" and "tanka" means "great" or "big". In English, though, the Sioux usually call him "the big man".

In his book "In the Spirit of Crazy Horse," (Viking, 1980), a non-fiction account of the events dramatized by the excellent recent movie "Thunderheart", author Peter Mathiessen recorded some comments about Bigfoot made by traditional Sioux people and some members of other Indian nations.

Joe Flying By, a Hunkpapa Lakota, told Mathiessen, "I think the Big Man is a kind of husband of Unk-ksa, the earth, who is wise in the way of anything with its own natural wisdom. Sometimes we say that this One is a kind of reptile from the ancient times who can take a big hairy form; I also think he can change into a coyote. Some of the people who saw him did not respect what they were seeing, and they are already gone."

"There is your Big man standing there, ever waiting, ever present, like the coming of a new day," Oglala Lakota Medicine Man Pete Catches km told Mathiessen. "He is both spirit and real being, but he can also glide through the forest, like a moose with big antlers, as though the trees weren't there... I know him as my brother... I want him to touch me, just a touch, a blessing, something I could bring home to my sons and grandchildren, that I was there, that I approached him, and he touched me."

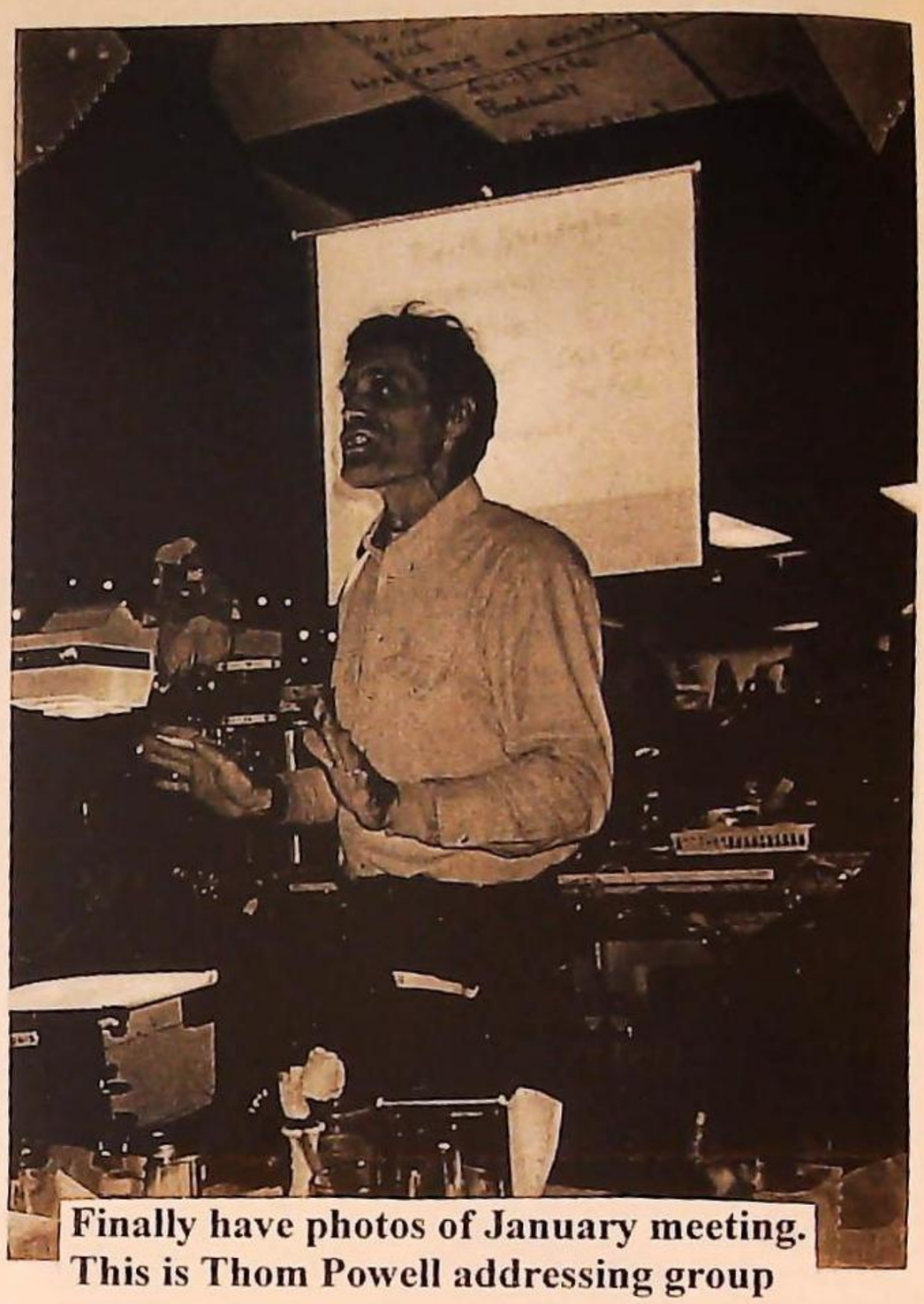
Ray Owen, son of a Dakota spiritual leader from Prairie Island Reservation in Minnesota, told a reporter from (the) Red Wing (Minnesota) Republican Eagle, "They exist in another dimension from us, but can appear in this dimension whenever they have a reason to. See, it's like there are many levels, many dimensions. When our time in this one is finished, we move on to the next, but the Big Man can go between. The Big Man comes from God. He's our big brother, kind of looks out for us. Two years ago, we were going downhill, really self-destructive. We needed a sign to put us back on track, and that's why the Big Man appeared".

Ralph Gray Wolf, a visiting Athapaskan Indian from Alaska, told the reporter, "In our way of beliefs, they make appearances at troubled times", to help troubled Indian communities "get more in tune with Mother Earth". Bigfoot brings "signs or messages that there is a need to change, a need to cleanse," (Minn. news article, "Giant Footprint Signals a Time to Seek Change," July 23,1988).

Mathiessen reported similar views among the Turtle Mountain Ojibway in North Dakota, that Bigfoot --- whom they call Rugaru -- "appears in symptoms of danger or psychic disruption to the community."

When I read this, I wondered if it contradicted my hypothesis that the Ojibways had identified Bigfoot with Windago, the sinister cannibal-giant of their legends (see Track Record #14); I had surmised that because I had never heard of any other names for, or references to Bigfoot in Ojibway culture, even though there must have been sightings in woodlands around the Great lakes, and indeed sightings in that region have been reported by non-Indians.

But the Turtle Mountain band is one of the few Ojibway bands to have moved much farther west than most of their nation; and Rugaru is not a native Ojibway word. Nor does it come from the languages of neighboring Indian peoples. However, it has a striking sound similar to the French word for werewolf, loup-garou, and there is quite a bit of French influence among the Turtle Mountain Ojibway. (French-Canadian trappers and missionaries



Finally have photos of January meeting. This is Thom Powell addressing group

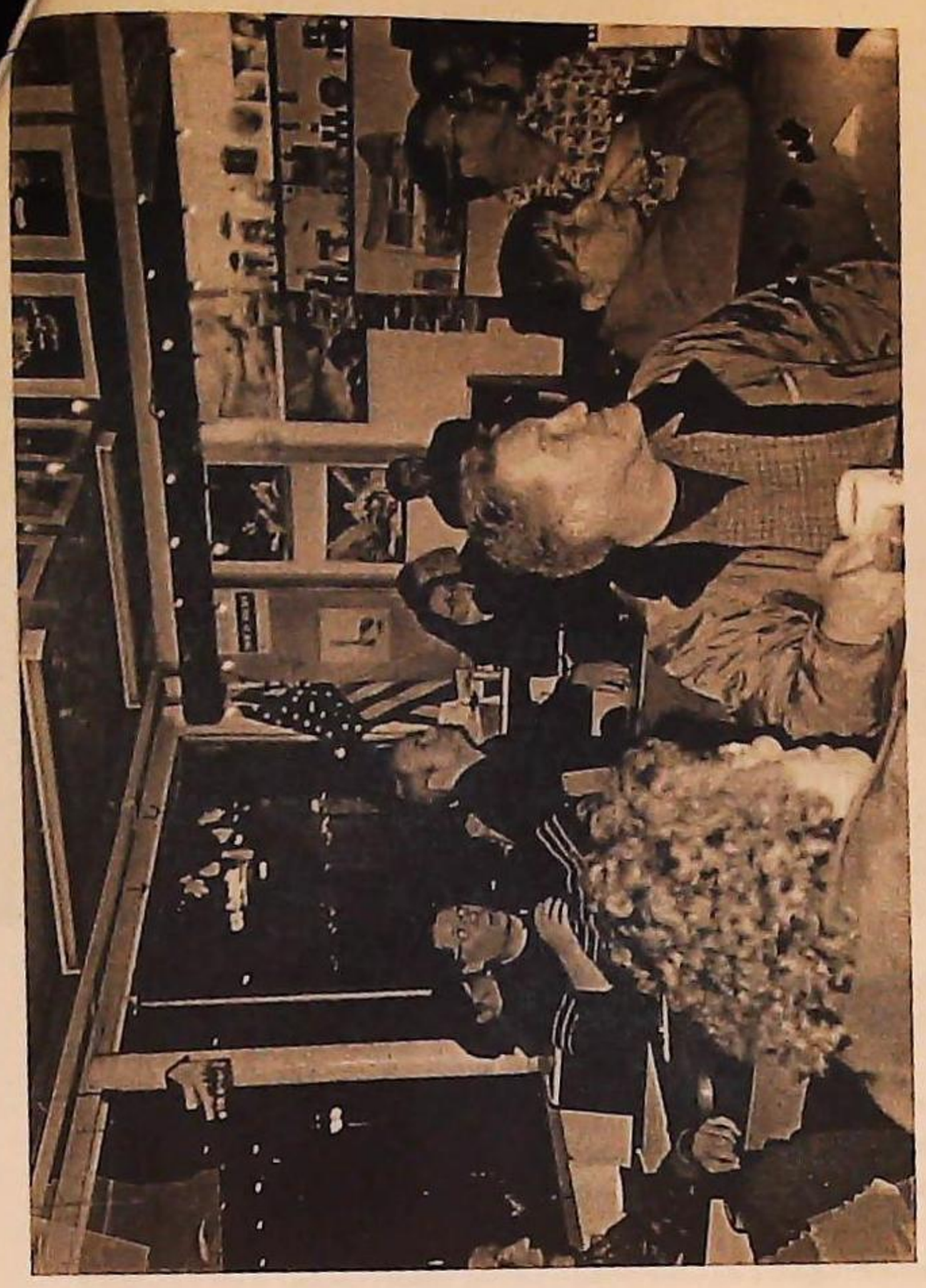
were the first whites that they dealt with extensively, and many tribal members today bear French surnames), so it doesn't seem far-fetched that the Turtle Mountain Ojibway picked up the French name for hairy human-like being, while at the same time taking on their neighbors positive, reverent, attitude toward Bigfoot.

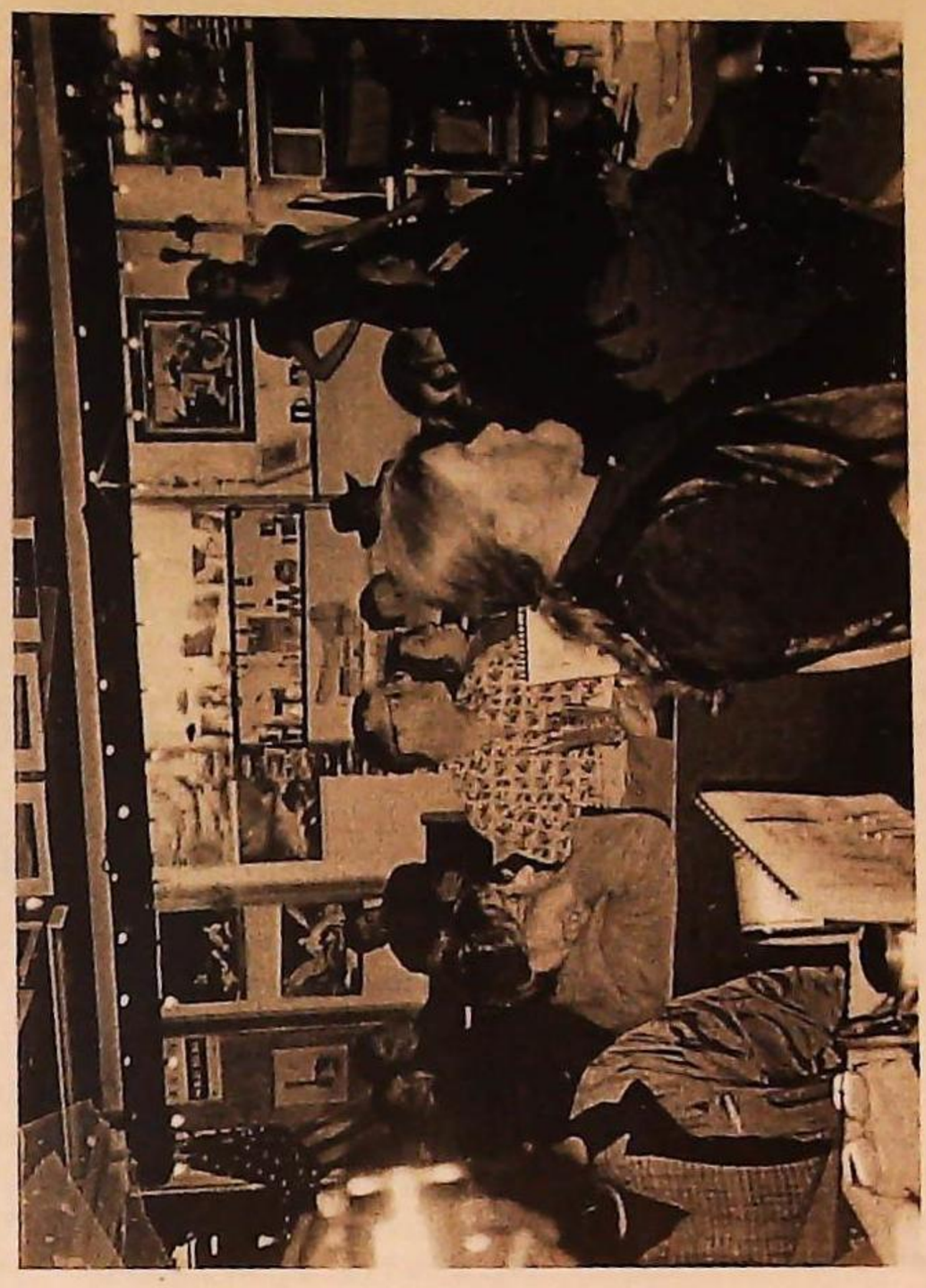
After all, the Plains Cree -- even though they retain a memory of their eastern cousins tradition of the Wetiko (as the Windigo is called in Cree) -- have seemed similarly to take on the western tribes view of Bigfoot as they moved west. The Hopi elders say that the increasing appearances of Bigfoot are not only a message or warning to the individuals or communities to whom he appears, but to humankind at large.

As Mathiessen puts it, they see Bigfoot as "a messenger who appears in evil times as a warning from the Creator that man's disrespect for His sacred instructions has upset the harmony and balance of existence."

To the Hopi, the "big hairy man" is just one form that the messenger can take. The Iroquois (Six Nations Confederacy) of the Northeast -- although they live in close proximity to the eastern Algonkian tribes with their Windigo legends -- view Bigfoot much in the same way the Hopi do, as a messenger from the Creator trying to warn humans to change their ways or face disaster.

However, mentioned among Iroquois much more often than Bigfoot are the "little people" who are said to inhabit the Adirondacks mountains. I never heard any first-hand





January meeting guests

stories among the Iroqouis about encounters with these "little people" -- for that matter, I never heard and first-hand stories in that region about Bigfoot, either -- but the Iroquois pass down stories about hunters who occasionally saw small human-like beings in the Adirondacks (which are not all that far from the Catskills, where Rip Van Winkle was alleged to have met some little bowlers) (and slept for 100 years -HF).

Some present-day Iroquois assert that the "little people" are still there, just not seen as often because the Iroquois don't spend as much time hunting up in the mountains as they used to. many Iroquois seem to regard both Bigfoot and the "little people" as spiritual or interdimensional beings who can enter or leave our physical dimension as they please, and choose to whom they present themselves, always for a reason.

Stories about small, humanoids who inhabit wild places are found in many areas of the world, especially Europe. (The Kiowa tell a story about several young men who decide to go exploring south from their Texas home for many days, seeing many new things, until they came to a strange forest |obviously the jungles of southern Mexico| whose trees were home to small, furred humanoids with tails! This they found to be too weird, so they immediately headed back for home).

I never thought to connect the stories about the "little people" with the Sasquatch until Ray Crowe brought up the possible connection. After all, if there may be large relatives of humans living in remote areas, would it be so impossible for there to be small ones? Details that stretch credibility, such as pots of gold, pointed and belled caps, games of ninepins, etc., could conceivably be embellishments added over generations to some genuine accounts of sightings.

Throughout Native North America, Bigfoot is seen as a kind of "brother" to humans. Even among those eastern Algonkian tribes to whom Bigfoot represents the incarnation of the Windigo -- the human who is transformed into a cannibalistic monster by tasting human flesh in time of starvation -- his fearsomeness comes from his very closeness to humans. The Windigo is the embodiment of the hidden, terrifying temptation within them to turn to eating other humans when no other food is to be had. he was still their "elder brother", but a brother who represented a human potential they feared.

As such, the Windigo's appearance was sort of a constant warning to them, a reminder that a community whose members turn to eating each other is doomed much more surely than a community that simply has no food. So the figure of the Windigo is not so far removed from the figure of the "messenger" coming to warn humankind of impending disaster if it doesn't cease its destruction of nature. The existence of Bigfoot is taken for granted throughout Native North America, and so are his powerful psychic abilities.

I can't count the number of times that I have heard elder Indian people say that Bigfoot knows when humans are searching for him and that he chooses when and to whom to make an appearance, and that his psychic powers account for his ability to elude the white man's efforts to capture him or hunt him down.

In Indian culture, the entire natural world -- the animals, the plants, the rivers, the stars -- is seen as a family. And Bigfoot is seen as one of our close relatives, the "great elder brother" There are just a few things that caught my attention while reading this.... In our way of beliefs, they make appearances at troubled times", to help troubled Indian communities "get more in tune with

Mother Earth". Bigfoot brings "signs or messages that there is a need to change, a need to cleanse." I feel we do need to get more "in tune" with mother earth.. i mean.. how many Native Children, even some adults offer tobacco anymore? I've asked people if they offer tobacco, many answered "no"... I think its horrible

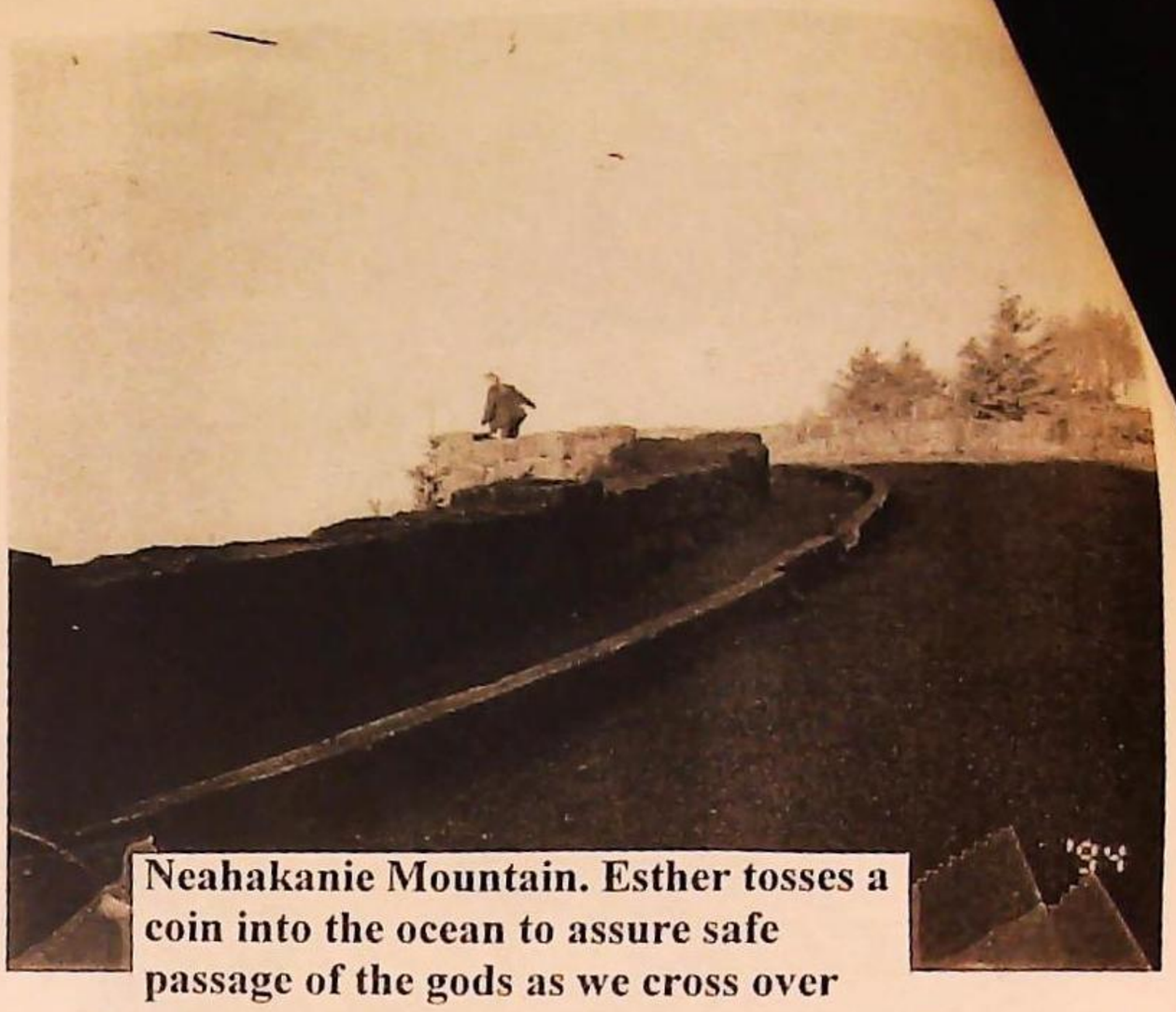
Also Another "appears in symptoms of danger or psychic disruption to the community." Symptom of Psychic Disruption to the community... there has been many of my friends who have committed suicide in Redlake... It's a very painful thing to go threw, that's also why i think this information really means something to our community. Bigfoot as "a messenger who appears in evil times as a warning from the Creator that man's disrespect for His sacred instructions has upset the harmony and balance of existence."

Evil times, there isn't one day that goes by in Red Lake, that something "evil" has happened, whether it be someone shot... or someone being found frozen, beat to death... I don't want any of this to offend anyone... it's just how i\I am seeing it as a person living here. There's just so many things here that some how fit with how this reservation is going... I think the tribe somehow needs to change...

* Sasquatch Aroma, Dr Henner Fahrenbach

Only about 10% or so of sasquatch sightings are connected with a strong smell (John Green). On some occasions, however, the smell has been reported to be unbearable and overpowering, akin to being wrapped in "dirty diapers". There are persistent suggestions that the smell is "turned on" on demand. An illuminating observation comes from mountain gorillas as recorded by Dian Fossey. She describes males as producing an "overpowering, gagging fear odor", either when fleeing from enemies such as poachers with dogs, or else in confrontational encounters with other males. The smell is intense at a distance of 80 feet, coincidentally accompanied by discharge of diarrheic stool, as human gorilla observers are known to have emulated when charged by a male gorilla. It can be justly surmised that Dian Fossey was used to rather intense primate aromas after months in the jungle. George Schaller describes the odor as a mixture of "sweat, manure, charred wood, and burning rubber".

The origin of the odor appears to be in the axillary organ, a mass of apocrine sweat glands many layers deep in the armpit. A marginal comment in a gorilla autopsy report comments on one gland smelling and the other not, an indication of neural control over the discharge (the gorilla had been shot, presumably on one side). Any human male will be able to testify to the amazingly instant neural control of our axillary glands when, for example, he is caught red-handed in a compromising situation. It is likely that we, as primates react particularly to primate aromas; we are rather offended by the smell of the zoo ape house, but equally intense horse or cow smells do not generate that reaction. A sample of purported sasquatch bedding material that I smelled reminded me of preputial gland aroma (penile glands under the foreskin), a smell that would most certainly be perceived as "gagging" in any concentration. The assorted lipids secreted by man, after some processing by surface bacteria, lead to smells that are rarely encountered in our sanitized society. I have personally smelled two individuals with intense goat and horse aroma at a few feet distance, respectively (both female).



Neahakanie Mountain. Esther tosses a coin into the ocean to assure safe passage of the gods as we cross over

The sense of smell of the sasquatch, in keeping with that of other higher primates, is apt to be no better than that of man unperturbed by smoking or other injuries. The gorilla parallel consists of Dian Fossey climbing a tree with a juvenile gorilla, experimentally introduced into a troupe and rescued by her while being maltreated. The enraged alpha male circled the tree repeatedly failing to notice Fossey's native assistant cowering in the roots of the tree and presumably "sweating bullets", without detecting him by his smell.

Repeated reports of people feeling like they are being observed, being overcome by unreasoning fear, abruptly retreating from the forest without obvious cause may conceivable be due to a hormonal component of sasquatch sweat, perceived below conscious level, although it elicits an immediate emotional response. As such, it would be a true example of a releaser pheromone, a substance that produces a neural response in minute quantities and one that has not been experimentally demonstrated in man. Such response would be independent of any reported aroma of any sort. Other demonstrated effects of pheromones in humans have been designated as primers, signalers and modulators (Wysocki and Preti. Facts, Fallacies, Fears and Frustrations with Human Pheromones. Anatomical Record 281A: 1201-1211 (2004).
© 1997 Dr. W. H. Fahrenbach Ph.D.

* An Open Letter to Peter Byrne, from Ray Crowe. You once looked askance of me after asking, "why didn't she photograph it?" And I replied, "I didn't know, they seemed to disappear as soon as a camera was produced."

Thom Powell recently loaned me a book, "The Sense Of Being Stared At," Rupert Sheldrake, 2003, Crown Publishers.

Here's a possible answer...by a sixth sense, they know when a camera is produced, and zip out of range.

Here are a few quips from the book concerning hunters (a particularly long one by Jim Corbett I'll mail separately).

"If you want to go out and photograph something, the best thing is to leave your camera at home and you will see it.

"...people who hunt for sport, many are convinced that some animals can pick up their predatory intentions at a distance.

"...told over and over again by hunters and fisherman that they are less successful when they have a strong intention to kill.

"The experience of wildlife photographers, like those of hunters, suggest that a wide range of species seem able to detect human intentions.

"They would come across the animal they wanted to photograph only when they had left their camera behind...

"Very often the lens is completely still and they (birds) suddenly seem to realize that there is something looking at them."

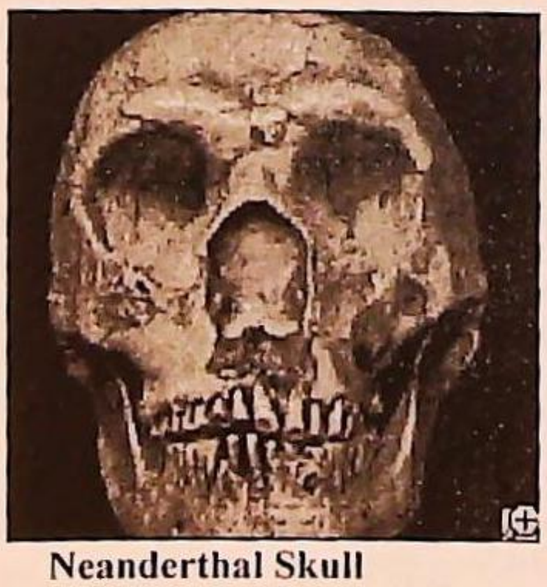
Another comment by one of the photographers was that he would have better luck after a few whiskies, and was more relaxed.

A hint then to those who would photograph the creature, even from a distance...you might have better luck if you don't concentrate on trying too hard to find and shoot or photograph a Bigfoot, if you were a bit more "laid back," and not so intense in your concentration on them, as they are apparently quite aware, not only of your presence, but your attitude in respect to them.
Ray

* Bill Dranganis research update: 3/16
Hi Ray, Glad the email went through, Rip (Lyttle) called this AM and said you were having trouble reaching me. It must have been while I was away, I didn't have any way to reach the internet from my location. I will send you some information about the cabin/land we purchased.

We went to settlement about three weeks ago, but we own it now along with the payments. I just ordered the solar package and hope to have it set up in the next couple of months. The whole process of getting the cabin finished will take a little time, but I knew it going in. This location is one of the best for Bigfoot studies and I know it will be a long term project, but what the hell, I just purchased three cases of Bigfoot ale and my closest neighbor is a bear, how could I go wrong with that. The location will be monitored 24-7 from home. Since the closest electrical pole with telephone is over 4 miles from the property I will be using satellite internet. That way I can just get on the net and check the cameras anytime day or night. Anyway, will send you the information on the research location soon. I will be bringing the bed and other necessary items (Bigfoot Ale) up this weekend.

* Courtesy Ben Blake danegeld2@msn.com



Neanderthal Skull

Peter Byrne

Neanderthals Sang at High Pitch?
By Jennifer Viegas, Discovery News
March 14, 2005 — Neanderthals possessed strong, yet high-pitched, voices that the stocky hominins used for both singing and speaking, according to recent British news reports.

The theory suggests that Neanderthals, who once lived in Europe from around 200,000 to 35,000 B.C., were intelligent and socially complex. It also indicates that although Neanderthals likely represented a unique species, they had more in common with modern humans than previously thought.

Complete Neanderthal Skeleton

Stephen Mithen, a professor of archaeology at Reading University, made the determination after studying the skeletal remains of Neanderthals. His work coincides with last week's release of the first complete, articulated Neanderthal skeleton.
Information about the new skeleton is published in the current issue of the journal *The Anatomical Record Part B: The New Anatomist.*

Mithen compared related skeletal Neanderthal data with that of monkeys and other members of the ape family, including modern humans. In a recent University College London seminar, Mithen explained that Neanderthal anatomy suggests the early hominins had the physical ability to communicate with pitch and melody. He believes they probably utilized these abilities in a form of communication that was half spoken and half sung.

Mithen told Discovery News that he was "pleased" by the recent media attention, but he hopes people who are interested in his research will read his upcoming book, "The Singing Neanderthal: The Origin of Language, Music Body and Mind," which will be published in June.

Jeffrey Laitman, professor and director of anatomy and functional morphology, as well as otolaryngology (the study of the ear, nose, and throat) at the Mount Sinai School of Medicine in New York, is a leading expert on Neanderthals, particularly in terms of analyzing their head and neck regions.

"My curiosity is piqued by Mithen's theory that Neanderthals sang and had feminine-toned voices, but I think these attributes would be difficult to prove even with the recent Neanderthal reconstruction," Laitman told Discovery News.

He explained, "No Neanderthal larynx exists because the tissue does not fossilize. We have to reconstruct it."

Laitman said he and other researchers often use existing portions of Neanderthal, and other early hominin, skulls to build the voice box area. Through such work, he has learned that Neanderthals, Australopithecines and other prehistoric hominins possessed larynxes that were positioned high in the throat.

"The structure is comparable to what we see in monkeys

and apes today," Laïtman said. "Apes do have language and culture, but the sounds they make are more limited than those produced by humans."

Due to the Neanderthal's impressive brain size, which was larger than the gray matter of most modern humans, Laitman emphatically believes they had linguistic abilities.

"They were not mute brutes just because they were not exactly like us," he said. "Neanderthals probably made different sounds because, in part, they could not have used all of the vowels we do. For example, they could not have said 'ooh, ahh, or eee.'"

Since Neanderthals had distinctive nasal, ear and sinus anatomical features, Laitman believes they were very specialized for respiration, which would have given them a "nasally" voice.

It is unclear why the larynx of modern humans dropped lower in the throat around a million and a half years ago. Laitman thinks the change might have been linked to desired extra air intake through the mouth for short-burst running.

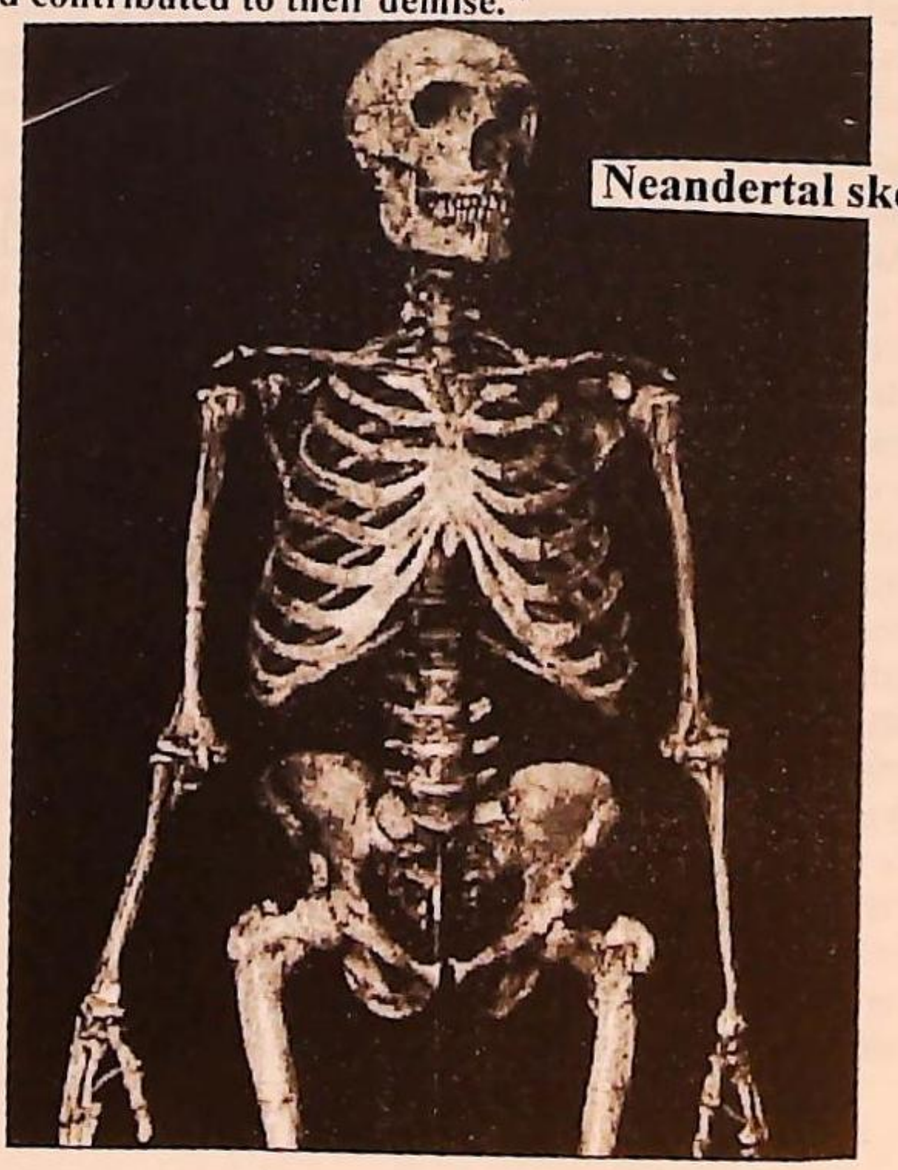
Janet Monge, an anthropologist at the University of Pennsylvania Museum of Archaeology and Anthropology and another Neanderthal expert, is skeptical about the new singing Neanderthal theory, but she told Discovery News, "If we sing, then I am sure that all very modern looking ancient humans could too."

She said that language and singing do not use the same neurosubstrates, so she questions how a link could be made between the two, especially since in humans, language can be melodious and high-pitched without literally moving into full song.

Monge, however, added, "Certainly linking language to Neanderthals makes them more like modern humans."

Laitman believes Neanderthals were a separate species that modern humans actually helped to kill off.
"Their ear, nose, and throat anatomy would have made them very susceptible to respiratory infections and to middle ear infections," he said.

"We know they traded and were in contact with modern humans, so Neanderthals would have been in harm's way for germs. In the days before cures like penicillin, illness could have flown through their populations very quickly and contributed to their demise."



Neandertal skeleton

* Seattle Weekly, News/Brain City
[Events in Seattle] March 16-22, 2005. by Neal Schindler
Chris Murphy The author of Meet the Sasquatch and The Bigfoot Film Controversy helps the Museum of the Mysteries unveil its new Sasquatch exhibit, which features hand and foot casts, hair samples, and video stills supposedly proving the existence of the mythical monster. (The exhibit continues through June 5.) 623 Broadway Ave. E., 206-328-6499. $3 (suggested donation). 6-9 p.m. Sat., March 19.
via Loren Coleman, Portland Maine

*Howdy Ray, from "Dan Ronyak" dronyak@comcast.net
You can put it in your newsletter if you see fit, or a portion of it, as you see fit, along with my email address.

I'm putting together a small booklet, similar to the *North American Field Guide to the Sasquatch.* My booklet will be the *Field Guide to Sasquatch Hoaxers.*

I'll coin a phrase here. A *Soaker*; that is short for "Sasquatch Hoaxer".

If anyone has evidence of a Soaker, I'd like to know about it for researching this booklet. The most recent Ray Wallace claims are what I would call good evidence. The family has brought forward the physical implements (fake feet, etc), the family seems rational, without a lot to gain from stating that their relative was a Hoaxer. A bad

Hoaxer claim would be one where a guy who says "He put on some fake feet and made those footprints", but he isn't able to produce the feet he used, and the prints were found in a valuable logging area, etc.

I'm researching the idea that maybe it would be easier to Hunt for the Hoaxers than to hunt for the sasquatch itself. (I don't mean hunt in the physical sense, with a rifle.) We know Hoaxers are tangible, they have to get materials, drive vehicles, be of a certain stature, able to walk in a heavy and hot fur costume, and buy gas to get out there.

The point of my booklet will be that, a Hoaxer is a known animal, a known quantity. They are a physical body

that goes out to the remote location and back, therefore, in addition to any hoax trail or spoor they intentionally plant, they also leave their own evidence on a trail, on roads, gas stations, etc. A Soaker can be studied in exactly the same way as the Bigfoot. Where do they go most often? What's their education? Do they go at night? What do they eat while out there? Do they usually pee from inside the costume, or remove it? Why do they wear a fur suit or not wear a fur suit? Are they on stilts? What material do they use for leaving footprints? Are they territorial? What are their population numbers? What if we find two hundred hoaxers out there. What does that do to credibility of evidence?

Deeper questions can also be posed: If a man in a fur suit is throwing rocks in your direction in order to make you believe he is a real Bigfoot, is it illegal to shoot him? Are there statistics on Hoaxers who have been run down or shot while practicing their craft?

As I gain evidence, I hope there will be charts drawn up that say whether or not most hoaxes are nocturnal. What the range in age of Soakers is. What the range is from largest to smallest fake footprint. How detailed is the fake footprint? Does it include dermal ridges? What was the suit made up of that the hoaxer used? Real hair? Bear hair? What knowledge of the Bigfoot subject did the hoaxer have? Did they understand the locomotion and necessary anatomy of a supposed large bipedal primate?

With some of the profit from sales I could create a reward for anyone who can prove conclusively, without doubt, they have found a Soaker.

In the end, it strengthens our position toward finding the real Bigfoot, if we are able to identify, track, and harass Bigfoot hoaxers. Should we ask the county to place a reward for arrest of hoaxers, or get the state to implement a fine upon Bigfoot hoaxers.

It sounds difficult, right? Trying to find a "Soaker". Try finding Bigfoot. They're difficult to find also. My point is, if we're trying to prove a thing exists, and we think another thing is causing a margin of error in our evidence, we need to look at that carefully. You're really not very likely to go try to find a Bigfoot if some of the evidence might be bogus. -Danny

* From :Craig Woolheater: ecwool@swbell.net
http://www.sisterlakesmi.com/id5.htm
Summer of the Sasquatch

During the summer of '64 residents of the neighborhood around Cass County's Sister Lakes looked over their shoulders in the gathering gloom

by Lane Wick - Hometown Gazette

CASSOPOLIS - Even today, former Cass County Sheriff Paul Parrish says it was one of the strangest times in his 33 years of southwestern Michigan law enforcement.

"We investigated it long and hard" Parrish says, "but we were never able to come up with whatever it was. But some good, honest, legitimate people" reported it.

The "it" was the elusive and storied Sister Lakes Monster, a huge hulking thing that supposedly wandered the northwestern Cass County area (north of Dowagiac, south of Keeler) near Dewey Lake in the mid-1960s.

Parrish was a Cass County road patrol sergeant at the time. "There were big footprints" Parrish says. "A lot bigger than normal. We took plaster casts of them, but they were in sandy soil and not very clear."

Helicopter tour searching for Bigfoot signs from the air
Near Seaside, Oregon
Esther video taped area

Monster mania, or something like that, hit the Sister Lakes area in June of 1964 when at least one family reported the beast roaming at dark on several occasions behind their house. Dogs that normally charge intruders instead cowered by the house. Strangely, one dog that ran at the intruding beast was struck temporarily blind in one eye, it was said.

There had been similar "monster" reports in the area for several years according to news accounts of the time, but the 1964 reports set off a blitzkrieg of reporters, curiosity seekers and, more worrisome, heavily armed monster hunters. People swarmed the area.

Parrish remembers that, as newspaper and radio reports told of the monster, carloads of people began cruising the Dewey Lake area at night. Some were armed with "big deer rifles" he said. The sheriff's department set up roadblocks to divert traffic away.

"People were quite upset" Parrish says. "We tried to get to the bottom of it. We spent the whole summer on stakeouts and follow-ups, but we never nailed it down. It was a weird thing."

Descriptions of the monster varied, Parrish says. Some reported a huge hairy beast with glowing eyes. Others said they saw no eyes. Some said the creature had long arms.

Yellowed Kalamazoo Gazette news clippings from June 11, 1964, describe a night of Cass County sheriff's patrols with deputies chasing off the curious and patrolling With spotlights in search of the monster. "Whatever it is" a deputy said then, "it's supposed to have eyes that are big, bright,.....and high."

In another Gazette article that day, a man said he actually saw the monster and "it's eyes shone like those of an animal with night vision." The man's wife reported that one night she stepped outside her back door and heard the "thing" out in the dark, approaching her. She said the ground "rumbled" from it's weight.

Not everyone took the monster reports seriously. People chided each other that, if they weren't careful "Bigfoot will get you", Parrish recalls. For a while a local restaurant offered Monster Burgers. In a possible tongue-in-cheek move, local skin divers offered to explore the depths of the nearby lake for monster clues.

Some speculated that a bear was on the prowl, while others thought it possible a chimpanzee or similar zoo animal had escaped into the area. According to Parrish, the monster reports eventually died out but remain a mystery to this day. "I have no opinion of what it might have been" Parrish says. "People were really concerned."

* Smitten Bigfooters keep making tracks into the Blue Mountains.

Believers keep the focus of their relentless hunt for the legendary Northwest hominid on the wild backwoods east of Walla Walla http://snipurl.com/djmk

Sunday, March 20, 2005, RICHARD COCKLE

WALLA WALLA -- You'll see them leaving town in mud-spattered four-wheel-drives and loaded down with cameras, binoculars and bags of white plaster for casting footprints.

In the Blue Mountains that straddle the Oregon-Washington border, they're part of a rite of spring: Bigfooters, as they call themselves, on the chase of the elusive hairy hominid.

Dar Addington's life changed forever about 15 years ago after coming upon just one set of substantial tracks near the Mill Creek Watershed boundary.

"I was hooked. I swallowed the big, pink shrimp," she joked, likening her obsession to a fish grabbing an angler's bait. "People who haven't seen the tracks just don't get it."

Since 1966, when a Walla Walla cyclist named Pete Luther found a series of 19-inch-long footprints along Tiger Creek Canyon Road east of Walla Walla, the Blues have been a recognized hot spot for Bigfoot hunters.

Orthodoxy among the trackers has it that a tribe of as many as 12 of the creatures inhabits the 21,700-acre watershed and the adjoining Wenaha-Tucannon Wilderness near Walla Walla.

Some locally famous and colorful Bigfoot pursuers no doubt have
contributed to the legend. The late Wes Sumerlin took to naming the various creatures he met while riding the mountain trails on horseback, and leaving candy and sandwiches for them. The late Paul Freeman made national headlines in 1982 with his description of an encounter with a huge primate while working as a horseback patrolman in the watershed.

"It was big enough to tear the head right off your shoulders," Freeman said.

Earlier this month (March), Dar Addington and her husband, Mark, drove into the mountains with a friend, Brian Smith, churning up mud and snow as their truck rolled through a shadowy corridor of pines to the road's end.

They hiked to a promontory at 4,500 feet overlooking the watershed and studied the steep, forested canyons where Bigfoot is reputed to lurk.

"It's like a drug, a bad addictive drug," Smith said of the chase. "It is consuming to an unhealthy point for a lot of us."

Smith said he had a face-to-face encounter with two creatures not far from the spot when he was 19. He saw a male and female, 7 to 8 feet tall. They walked across the road and into the forest 30 yards in front of his car at dusk, he said.

Smith jumped out and got a good look at their glossy fur and well-defined muscles, he said. "There was no smell," he said. "I didn't look for tracks."

He's been pursuing Bigfoot ever since. Now 34, he estimates that he's spent thousands of dollars on motion-activated cameras and thermal-imaging equipment.

"What I saw was something more than human," Smith said. "Something in their faces told me they were almost superior to me, if that makes any sense . . . You can look at an ape in a zoo, and these things were way more than that -- I almost felt they were way more than we are."

Many believe the search for Bigfoot should have ended in November 2002 with the death of an 84-year-old prankster named Ray L. Wallace of Centralia, Wash. His son announced that Wallace began using strap-on wooden feet to make tracks in 1958 to inaugurate the legend of the Northwest forests.

But maybe Bigfoot is having the last laugh. The hunters continue to find footprints and, they say, even a glimpse of the monster itself from time to time.

Vance Orchard, a Walla Walla writer, has written two books, "Bigfoot of the Blues" and "The Walla Walla Bigfoot," about the creature and the people who look for it.

Orchard, 87, has yet to see Bigfoot himself, but he came close once driving along a mountain road above Walla Walla, he said. He saw footprints so fresh that particles of dirt were falling into them. Had he arrived seconds earlier,

he would have seen the creature, he believes.

The Addingtons, too, have found only tracks in their 15-year search. Once they followed the footprints of three barefooted creatures that appeared to be a family: a mother, father and baby, Mark Addington said.

The group paused to do what appeared to be a dance at an old homestead, then proceeded on with the smaller tracks disappearing from time to time, suggesting the baby was hoisted onto the parents' shoulders, he said.

"Dar and I have never seen him, but I think we have been pretty close," he said.

Such stories bewilder Mike McAllister, a La Grande naturalist. In decades of prowling the forests of Oregon, Idaho, California, Washington and Alaska, he's never seen any sign of such creatures.

McAllister has a degree in wildlife resources from the University of Idaho. He spends 200 days a year in the Northwest's forests doing plant and animal inventories for the U.S. Forest Service and other government and private agencies.

"I just feel very strongly if such animals existed, I would have crossed their path at some point," McAllister said. "I think it is highly unlikely such an animal exists."

The Forest Service doesn't know what to make of all this, admitted Joani Bosworth, spokeswoman for the Umatilla National Forest in Pendleton, which oversees the Wenaha-Tucannon Wilderness and the Mill Creek Watershed.

"We don't have any solid proof Bigfoot is out there," she said. "It has beenin the folklore for many years in the area."

But Mark Addington is untroubled. "It's just kind of like a religion," he said. "You've got to have faith that one day you'll see one when you least expect it."

"The fun," put in Dar Addington, "is in the looking. Even as a little kid, I liked walking in the woods, looking for things."

* From Craig Woolheater, craigw@texasbigfoot.com
http://www.keralanext.com/news/indexread.asp?id=154988
Health ; Yeti originates from mentally unbalanced individuals: Friday, March 18, 2005
Keralanext.com Kerala, India

Health News] The phenomenon that we call yeti or Bigfoot today was for the first time covered in the press in 1954 when the Daily Mail journalists organized a mission to the Himalayas. Locals said there was some humanlike tousled being lounging about the mountains; they called the being "an abominable snowman". The quick-witted British journalists borrowed the name and translated it into English.

Since that, people who believe in yeti have gathered so much evidence that it allows them to state that this creature actually exists. Hominologists, experts who study the yeti phenomenon, say that much evidence provided by eyewitnesses observing yeti is the number one argument proving the hominid is real. Evidence reported by different eyewitnesses often resemble each other. On the other hand, these experts state that yetis are particularly cautious and do not let people see them.

In addition to the evidence of eyewitnesses, hominid researchers have gathered a large collection of hair and faeces and even a foot that are said to be part of yeti. They say that analysis of the hair DNA revealed the hair belonged to some primate, of which science has no notion. The hominologist archives include some pictures of hominids and even a 960-shot film made by American Roger Patterson in 1967. The film shows a large being covered with hair all over the body that is walking about American woods. Various experts, criminologists and zoologists among them, have not yet identified the creature in the film, but it seems to be resembling none of known primate kinds.

Until recently, the official science has been ignoring the stories of annoying enthusiasts saying they saw unknown primates. Biologists are sure that any relic specimen of Human being's ancestors - Australopithecus, Neanderthal man and other Sinanthropus – could hardly survive till today. To maintain the population of such creatures their number must be considerable enough. However, yeti is still a rare phenomenon indeed. It is also unlikely that some unknown primates may be developing close to human beings.

People often compare yeti with some traditional folklore character, the spirit of woods or a wood-goblin. But the official science waves the comparison aside: it insists that a wood-goblin is rather a non-material power that takes various forms just for a while. That is why hominids cannot be considered wood-goblins who are rather fairytale characters. Otherwise, hominologists must prove that either a wood-goblin actually exists as species or admit that yeti is the result of people's imagination.

Several months ago, respectable Russian biologists made a hypothesis as concerning the present-day origin of yeti. Audacious researchers state that the unknown primate is a wild retard or his retarded descendants.

We know from history that retarded people often sought isolation from the society, consequently soon lost all habits typical of the society in general and turned into real "snowmen." Russian classical writer Ivan Turgenev told a story about such a creature that he came across. Locals in some place in Russia remembered a crazy woman; she escaped to the woods when got absolutely insane and got really wild but still remained incredibly strong. The writer said he met the creature while hunting in the woods in that area.

* Kimba D'Michi kimbasmeow@yahoo.com Paranormal, PA

GETTYSBURG, PA-March 20, 2005 — Whether your thing is ghosts, UFOs, bigfoot or some other type of otherworldly beastie, Pennsylvania was the paranormal place to be this weekend.

Eric Altman has spent a quarter century trying to track down Bigfoot. Altman says he knows the big primate is out there, somewhere. Maybe even in a Pennsylvania forest.

Altman is one of about 100 people who gathered this weekend in Gettysburg for the Pennsylvania Paranormal Conference. Others came to hear about close encounters with ghosts, UFOs and other extraterrestrials. Most say it's possible there are other life forms on earth. But they admit it's hard to prove. After 15 years of research, Frank Feschino says he's pieced together the flight paths of three UFOs that streaked the skies over Pennsylvania and other states on September 12th, 1952. The U.S. government, though chalks it up as a meteor shower

* plumr2003@yahoo.com In the New York Post on Sunday there was a small article about a strange

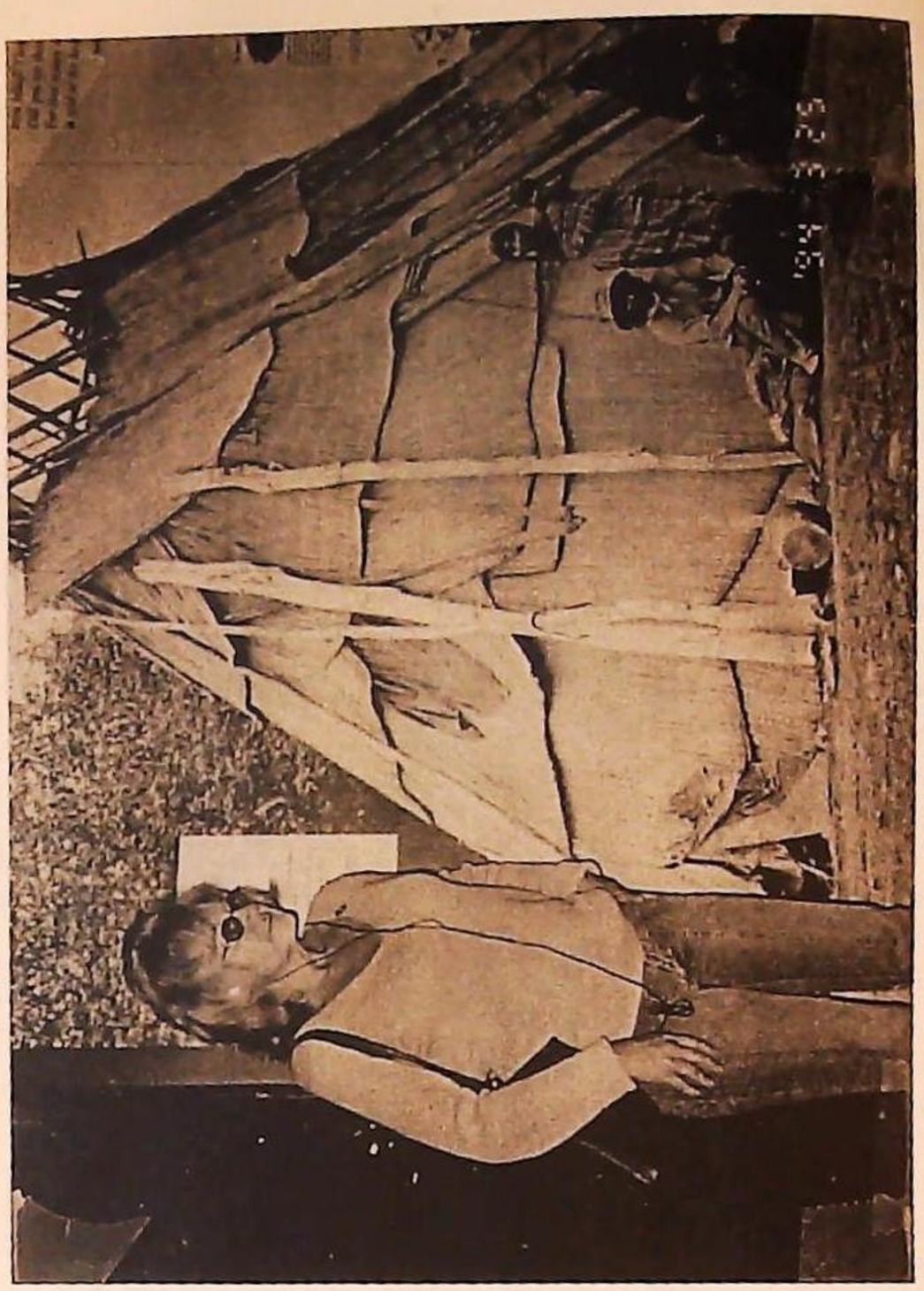
predation the day before. The article said that a full grown pony was killed and dragged quite a way up a hill over I believe two fences. There was also "very, very large prints". The kill was attributed to a bear even though there was no witness. This is very close to the areas in North Rockland Co. and Pike Co. PA. where I have had encounters in the past. It is also in the Sussex Co. area of N.J. that was host to numerous sightings and encounters in the 70's and 80's. I believe they were called The Big Redeye Monster sightings. That's all for now , if anybody hears anything further maybe they could post it .
Thanks and stay well , Joe.

* Hello Ray, Glad you got newspaper article I sent you (which see this issue). The footprint (deleted) on the front page was done by their graphics department, it is a human foot.

I worked very closely with the reporter for three months on that story to make sure it was done correctly. I really think it is the best Bigfoot research related story to hit newsprint anywhere. A couple weeks after the story ran the reporter called and said it was their best selling newspaper. Her boss was shocked, he never thought that people were really interested in things like that. Their research found many younger readers purchased the paper that Sunday, which was great news to him. The poll results also were the highest of their online polls. Of the 3164 people who responded, over 50% believed these creatures do exist, 36% said no and 13% weren't sure. I think the article itself was an experiment.

If a reporter has all the facts and presents them correctly, people will respond favorably. I received about 20 new reports from people who read the article. One woman is letting us use her land for research. This land has apple trees and a 100 foot waterfall! Its remote location is prime area for Bigfoot research. She is even willing to build a small cabin on the property to help out. In short, the article was a home run. I even have people coming up to me saying "I saw the article" and they also believe these creatures exist. Two separate people came up to me and said they have seen a cougar in the town I live in. They called the game commission and were ridiculed for speaking out. I am now helping them set up game cameras where the sighting took place, I would love to prove those game people wrong.

Keep up the good work Ray, your Track Record is the best! William Dranginis, Manassas, VA.



Oregon Historical Society presents commemoration Of 1805 Lewis and Clark Expedition. Sue Hodgson.

NOW WHAT AM I SUPPOSED TO DO WITH MY EVENINGS?

In Anniston, Ala., a 47-year-old man confessed that he's the "monster" who's been scaring locals for the last 32 years by running around the woods wearing a white sheet and a foil-covered cow skull.

– *"News Is Stranger Than Fiction" by Bill Flick, Bloomington-Normal Daily Pantograph; Wireless Flash News Service; Universal Press Syndicate; Reuters*

OREGONIAN 4/1/05

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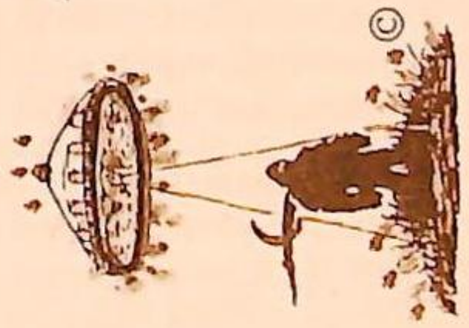
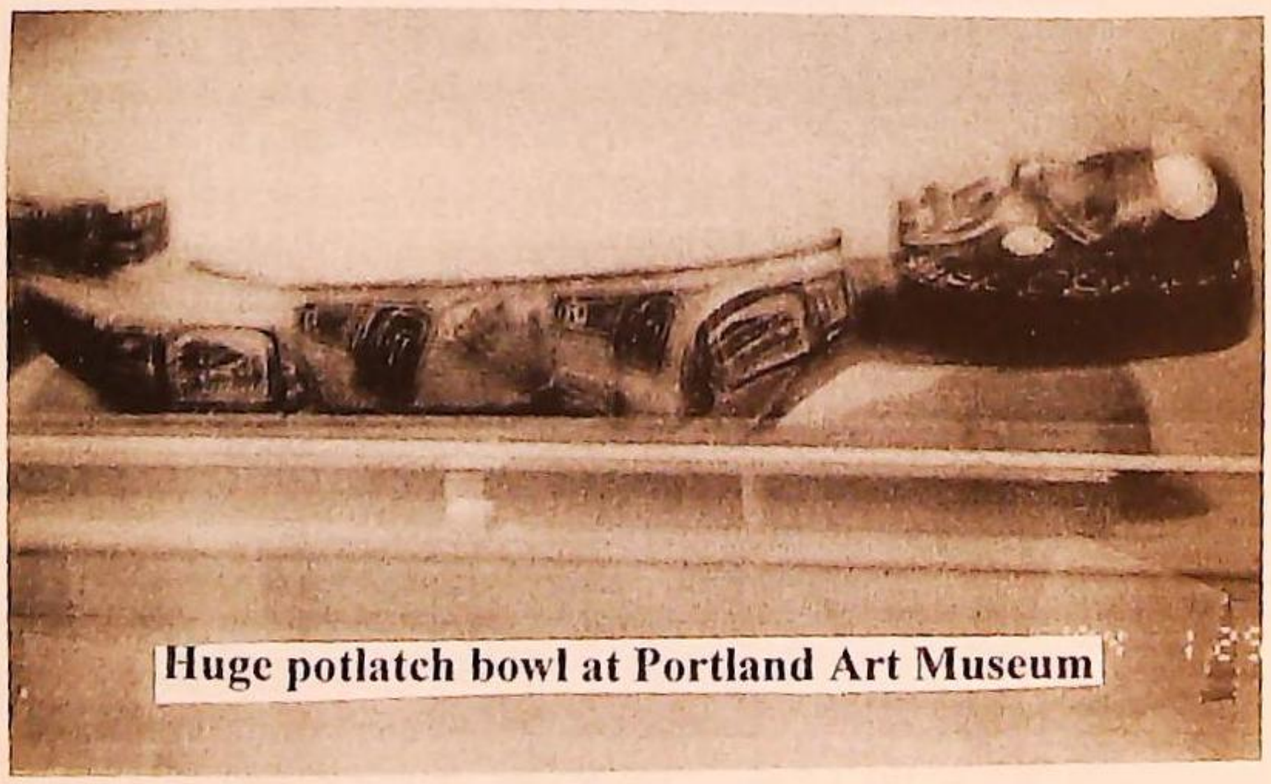




Huge potlatch bowl at Portland Art Museum

"People are sent to death on less evidence than we have for Bigfoot."

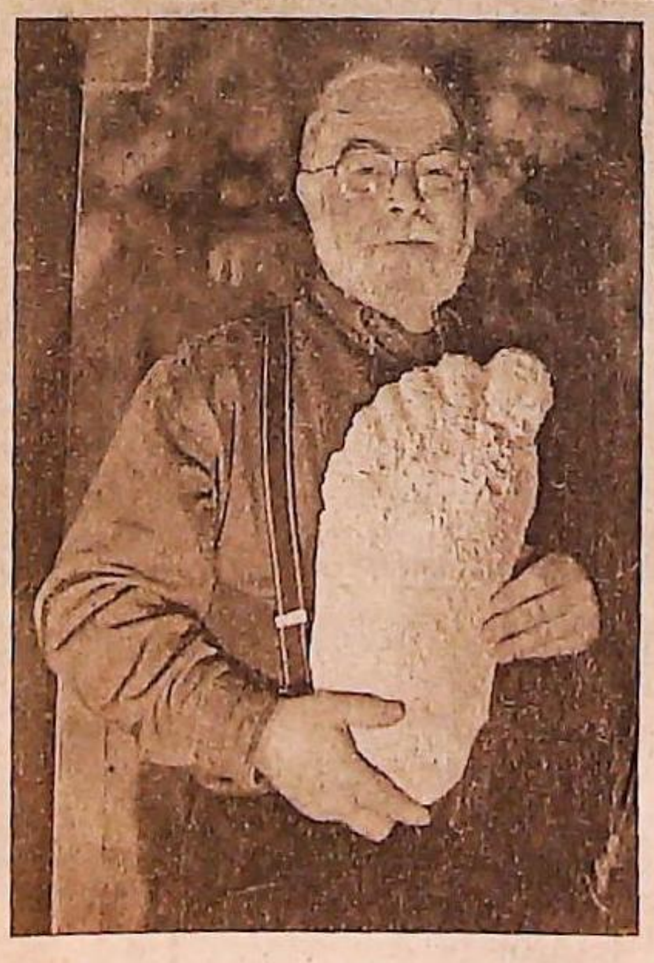
— MIKE RUGG, BIGFOOT MUSEUM PROPRIETOR

IF YOU'RE INTERESTE

The Bigfoot Museum is at 5497 Highway 9, just south of Felton. I s open 1 to 6 p.m. Wednesday through Friday and 11 a.m. to 6 p.m. weekends. Call (831) 335-4478 c see **www.bigfootdiscoverypro-ject.com**.

Mike Rugg, right, holds a plaster cast of a supposed Bigfoot print at his museum in Felton. Above, books and an artist's rendition of the hairy biped grace his tiny establishment. Rugg has been fascinated by the Bigfoot story since early childhood, and believes such a creature might live in the Santa Cruz Mountains.

PATRICK TEHAN — MERCURY NEWS PHOTOGRAPHS



On the trail of Bigfoot in Santa Cruz Mountains

MUSEUM FOCUSES ON SIGHTINGS OF SASQUATCH

By David L. Beck
Mercury News

To a nation fed on checkout-line tabloids, "Bigfoot" and "hoax" go together like chips and dip. Mike Rugg, the proprietor of a Bigfoot museum in Felton, respectfully — well, somewhat respectfully — disagrees.

"People are sent to death on less evidence than we have for Bigfoot," Rugg said.

His Felton museum opened its doors in July and is still in what Rugg calls "the analog version" of what he hopes it will be: a genuine old-fashioned roadside attraction, of the kind Rugg believes thrived before they were "put down by the planning department." It's a little red-painted house and assorted outbuildings on Highway 9, just down the road from the entrance to Henry Cowell Redwoods State Park.

Although the evidence for Bigfoot's existence is almost exclusively anecdotal, believers, and even some who claim to be neutral on the issue, cite the sheer consistency of hundreds of sightings, eerie shrieks in the woods

ER: RICHARD CLEVER

Continued from Page 1B

and casts of huge footprints. Even primatologist Jane Goodall has said she wouldn't be surprised if an undiscovered primate like Bigfoot exists.

Bigfoot is a Humboldt Times reporter's word, circa 1957, for the big hairy biped whose most frequent California sightings have been in that Northern California county. Sasquatch, the preferred name in some circles, is a North Coast Indian word for the barely glimpsed creature; Rugg says most American Indian languages have a word for such a creature.

8 feet, 800 pounds

If it exists, it probably strode across the prehistoric land bridge between Siberia and Alaska about 13,000 years ago, said Arizona zoologist J. Richard Greenwell. An adult male is reckoned to be as tall as 8 feet and as heavy as 800 pounds, measurements deduced from strides and footprints, of which even Rugg's little museum has a few casts.

Rugg has collected enough facts to confirm his boyhood belief that Bigfoot exists, and roamed — indeed, may still be roaming — the Santa Cruz Mountains. But he understands the connection to Godzilla in the popular imagination.

Almost the first thing you see at Rugg's museum is a collection of tabloids, many of them from the gifted writers at the Weekly World News: "I WAS BIGFOOT'S LOVE SLAVE," reads one.

"Anybody that's working on a documentary about Bigfoot goes out and buys a gorilla suit," Rugg said. "That's what I'd do, too."

If you somehow miss the big new sign — CapriTaurus' Bigfoot Discovery Museum • Art Gallery • Gift Shop — outside the museum, look for the little Bigfoot sculpture chained to the front railing, or the big one still in progress alongside.

> "There's just a vast wilderness out there where these things can easily hide."
>
> — MIKE RUGG, CAPRITAURUS' BIGFOOT DISCOVERY MUSEUM

Artist, musician, computer guy and lifelong Bigfoot buff, Rugg, 58, is a round, gray-bearded man who was laid off from his graphics job two years ago and is now happily devoted to his obsession.

He's got a digital copy of the 1967 Patterson-Gimlin film — 60 seconds of Bigfoot bliss for aficionados, sheer hokum for non-believers; some books for sale and lots more just for research; a collection of taped sounds; plenty of stills from "Harry and the Hendersons," a 1987 Bigfoot movie starring John Lithgow as Henderson; maps with colored pins representing local Bigfoot sightings; and a huge blurry blow-up of the most famous still from the Patterson-Gimlin film, on which he defies visitors to find a zipper.

Rugg is an Oakland native whose family moved to Felton when he was 13. By then he'd been fascinated by Bigfoot for years.

Realm of the UFO

As an art major at Stanford, he crafted a course of study that would have led to a second major in paleoanthropology. But he dropped out in disgust after he wrote a paper, "A History and Discussion of the American Sasquatch Question," for Prof. Bert A. Gerow's anthropology class and got a C on it with the comment, "This is still in the realm of UFO."

He's still got the paper in its blue binder. "My badge of courage," he calls it.

After Stanford, he set up an art studio on Highway 9 next to the woodworking studio of his brother Howard Rugg. They merged, forming CapriTaurus (Howard Rugg is the Capricorn) and began turning out a line of mountain dulcimers.

"I was the front man," he said. "I did the fairs. You can't play every song you can think of for hours" behind a counter at the Renaissance Faire "and not get pretty good."

Rugg says "Bigfoot" is both singular and plural, like "moose," although in conversation he uses "Bigfoots," as in "Bigfoots come in all sizes."

This last is in reference to *Homo floresiensis*, the 3-foot-tall hominid whose skeleton was recently found on a remote Indonesian island. Rugg argues that that discovery makes a convincing case for Bigfoot and other so-called "cryptids" — that is, to quote TheFreeDictionary.com, "rumored or mythological animals that are presumed to exist, but for which conclusive proof does not yet exist; or are generally considered extinct, but occasionally reported."

"Now," Rugg said, "we have bones!"

Bigfoot may be related to or descended from *gigantopithecus*, a huge prehistoric Chinese ape. But Rugg believes Bigfoot is more advanced — "smarter than a chimp, which are supposedly the most intelligent of the great apes," he said. It's not clear whether Bigfoots have language — authorities such as Greenwell, the Arizona zoologist, say they do not — but Rugg believes they are excellent mimics.

Local sightings

"If you hear a night owl where there shouldn't be one, it could be a Bigfoot," he said.

Since his museum opened its doors, many locals have told him stories of Bigfoots seen and heard, such as the man who spotted one — actually his horse saw it first, Rugg said — atop the sand quarry near Felton. Greenwell said his group recently did a statistical analysis of 1,400 sightings and found "tremendous consistency . . . just really quite impressive," although he is careful to note that patterns of alleged behavior are not proof of existence.

"There's just no reason why all these things *can't* exist," Rugg said. "There's just a vast wilderness out there where these things can easily hide."

Contact David L. Beck at dbeck@mercurynews.com or (831) 423-0960.

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BIGFOOT | Felton

ALIEN HUGS BUSH AT G.O.P. CONVENTION
WEEKLY WORLD NEWS
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YOUR NOSE REVEALS EXACTLY HOW LONG YOU WILL LIVE!
WEEKLY WORLD NEWS
BIGFOOT BABY FOUND
...abandoned outside Neverland Ranch!

PATRICK TEHAN — MERCURY NEWS

Tabloid versions of the Bigfoot story have their own place at the CapriTaurus' Bigfoot Discovery Museum, along with more serious publications.

museum labor of love for true believer

Do you believe?

Many say they've seen Bigfoot in Virginia. One man is trying to prove it

BY JOANNE KIMBERLIN / THE VIRGINIAN-PILOT

MANASSAS – Those who know 46-year-old William Dranginis say he's a levelheaded guy.

He has a sharp mind, an easy smile, an attractive family, a nice home and a trustworthy job designing surveillance equipment for the government.

But 10 years ago, Dranginis says he crossed paths with something in the deep, dark woods of Culpeper County.

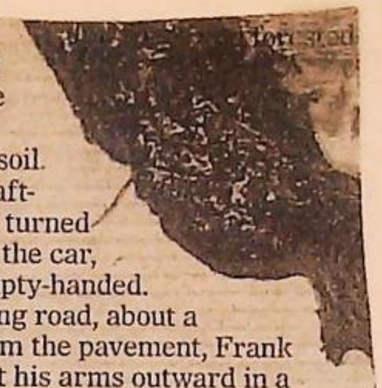
Snicker if you want, but his life has never been the same.

March 11, 1995. Dranginis recites the day with unwavering detail.

Blue skies. The hint of spring. A perfect Saturday to mess around with his latest passion: hunting for artifacts with his new metal detector.

Today had a special destination: a string of old gold mines from the early 1800s that still stab deep into the rolling earth of Virginia's Piedmont. He headed out early with an old friend, an FBI agent named Frank, who shared his itch for hidden treasures. About an hour southwest of home, near Richardsville, they picked up another agent, a man Dranginis was meeting for the first time.

The day slipped by peacefully. The three hiked along paths, poked into old mine shafts and scoured the soil. Around midafternoon, they turned back toward the car, tired and empty-handed.



On a logging road, about a half-mile from the pavement, Frank abruptly shot his arms outward in a silent signal to halt.

"Behind that tree," he whispered. "There's a man."

The three stood stock-still, staring at a cluster of slender pines just ahead on the right. Why would a man duck out of sight unless he was up to no good? Frank drew the 9 mm handgun he wore holstered on his side. The other agent produced one as well. Both trained their barrels at the shadows behind the trees.

Suddenly, Dranginis says, a dark, shaggy head peered out at them from behind a pine, then jerked back. Seconds later, he says, a creature like none he'd ever seen darted out and began running, following the edge of the road.

"It ran for about 75 feet, moving from our left to our right, before it took a sharp turn that took it deeper into the woods," Dranginis said. "We watched the top of its head bobbing as it disappeared down into a ravine."

During that 10 or 12 seconds, Dranginis says, he was shocked into a kind of tunnel vision.

"I don't remember hearing anything, and I can't tell you what its face looked like," he said. "I was just stunned by how tall it was, like 7 feet. And it was so quick and agile. It moved on two legs like a man, but so much more powerfully. I remember watching the muscles work as it ran. And the hair flowing, back and forth, every time it pumped its arms."

The creature was gone, but the men didn't move. The agents stood frozen in their firing stances. A minute passed. Maybe another. No one spoke. Finally, the agent from Richardsville found his voice.

"That was a bear," he said quietly. "Let's get out of here."

They double-timed it to the car, looking over their shoulder the whole way. They drove in silence, dropped off the Richardsville agent, then stopped for a bite.

Over a burger, Dranginis finally looked Frank in the eye.

"That was no bear," Dranginis said.

"I know."

Until then, Dranginis says, he had not entertained a single serious thought about Bigfoot. A big hairy creature, hiding out in North America, that no one had ever managed to capture?

Come on. That stuff was for supermarket tabloids.

Actually, the legend of an elusive, upright, ape-like animal spans centuries and cultures. The towering Yeti of ancient Asia. Abominable snowmen of the Himalayas. Sasquatch of Native American lore.

The term "Bigfoot" took hold in the 1960s during a rash of footprint finds and creature sightings in Northern California. "Bigfoot fever" hit a high point in 1967, when a Sasquatch-type animal was supposedly filmed on a few grainy frames of now famous – and much disputed – footage.

Real or not, the film became the cornerstone of a subculture of Bigfoot believers. They flourished in the Pacific Northwest – an untamed place where it seemed possible for a giant to hide.

But here? In long-settled, heavily trod Virginia?

John Green, 78, is considered by many to be "Mr. Sasquatch." He lives in remote British Columbia, an epicenter of Bigfoot lore. Green has spent much of his life probing the mystery.

In 1976, he crossed the U.S. to document sightings. Green says he found reports in every state except Hawaii.

"Maryland was absolutely loaded with sightings," Green said. "And Virginia is right next door."

If Bigfoot does dwell in the Old Dominion, state wildlife experts say, it's news to them.

"I checked around with our longtime game wardens," said Julia Dickson-Smith of Virginia's Department of Game and Inland Fisheries. "None of them remembers ever getting a report about Bigfoot – not from the public and not from anyone on staff."

Green says he's not surprised.

"Your wife doesn't believe you. Your best friend doesn't believe you," Green said. "It doesn't take long to realize that the smartest thing to do is shut up."

But what folks might hesitate to tell a uniform, they will tell cyberspace. Bigfoot Web sites have ample reports from Virginia, with encounters from the Blue Ridge to the Dismal Swamp.

The experiences range in intensity – from no more than otherworldly howls in the night heard at Surry's Chippokes Plantation State Park in 1998 to a 1981 report of a Bigfoot sprinting through the middle of a campground in Chesapeake's Northwest River Park.

All that chatter from Virginia – as well as other Eastern states – has won the attention of seasoned researchers, who once thought the West Coast had a corner on the phenomenon.

"No, we don't think Bigfoot is sitting in downtown D.C.," said D.B. Donlon of the Bigfoot Field Researchers Organization. Based in California, the group bills itself as the oldest and largest of its kind.

"But we have good reason now," Donlon said, "to believe that the same creature being seen in the West is also being seen in the East."

Even among believers, theories about the creature's identity ramble widely. On the far fringes: Bigfoot is an alien, or a ghost, or even the ghost of an alien.

Most students of Sasquatchery, however – including a handful of reputable scientists – think Bigfoot may be a remnant relative of Gigantopithecus, a large primate found in fossils in Asia, but thought to be long extinct. A nocturnal, skittish lifestyle, they say, coupled with thin numbers and more brainpower than most animals, has helped the creatures avoid mankind.

Still, after decades of searching, doesn't it seem someone would have collared a Bigfoot by now, dead or alive – or at least found some verifiable remains?

"I can't explain that," said Jeff Meldrum, an anthropologist and associate professor at Idaho State University. "I only know that just because you lack a body doesn't mean you're justified in offhandedly dismissing all evidence."

Meldrum specializes in primate studies, with a focus on how two-legged species walk. Fake Bigfoot prints abound, Meldrum says, but scattered among the pranks have been a few he considered genuine.

"Details – like toe dynamics, flexibility and weight shift – all pointed to a real animal," Meldrum said. "That's when the hair stands up on the back of your neck."

Dranginis' friend, Frank, does not want his last name used in a newspaper story about Bigfoot. He's retired from federal law enforcement now, but says he still works a job that requires a security clearance.

"I can't have people thinking I'm a nut," he said. "I never told anybody about what we saw. I figured they wouldn't believe me anyway."

Dranginis told anyone who would listen, even his co-workers at Windermere Group, an Annapolis, Md.-based private contractor specializing in government security. A gadget geek by nature, Dranginis has spent 14 years designing spy stuff for the company – hidden eyes, bug detectors and the like.

His job also requires a security clearance, but no one at work seemed too worried about his state of mind. Most just raised an eyebrow, then asked what he'd been drinking or smoking. Others tried to suggest some reasonable explanation: Man in a monkey suit? An old hermit? Kids playing a joke?

Few took him seriously, except his wife, Carol.

"I've known my husband since high school," she said. "He came out of those woods a different man."

Over and over, Dranginis returned to Culpeper, hoping for another glimpse. When that proved fruitless, he began building camera systems to show the world, once and for all, that Bigfoot was real – and that he, Dranginis, wasn't crazy.

He tried motion-triggered setups. Heat-triggered. Cameras mounted in trees. Wrapped in camouflage. Buried in the ground.

None found a Bigfoot. Dranginis suspected the equipment was emitting tiny, ultrasonic noises that were alerting the cagey creature.

He kept trying, trolling online auctions and supply houses, spending just about every spare dollar he had on ever-more sophisticated components.

After a while, Bigfoot became his full-time hobby. Maps of sightings papered his garage. Electronic gizmos took over the shelves. Late-night hours found him red-eyed, but still in his workshop.

By early 2001, Dranginis had given his mission an official name: the Virginia Bigfoot Research Organization. He placed an ad in a rural magazine: "Have you seen a Bigfoot or Sasquatch-type creature here in Virginia?"

More than 60 people responded. Dranginis wrote down their stories and checked out still-hot trails.

Two years ago, he turned the key on the Bigfoot Primate Research Lab – a 24-foot Ford camper once used as a mobile veterinary clinic. Now outfitted with an arsenal of high-tech spy gear, the camper has cemented his status as the state's go-to guy for Sasquatch.

In all, Dranginis figures, those few seconds in the woods of Culpeper have cost him around $55,000.

"At first, I just wanted to look this creature in the eye, to see what it was, then get back to my life," he said. "But after a while, it became something I had to prove – not just for me, but for everyone else who's seen it."

So far, Bigfoot hasn't cooperated. After a decade of trying, Dranginis has managed to land little more than a couple of fuzzy photos and an intriguing clump or two of hair.

His family, however, still supports him.

"My friends think it's cool," said Katie, 18, the younger of his two daughters. "They come over here, and they're all into my dad. They're really impressed with his toys."

Dranginis found what might be his best evidence on an old farm in Chesterfield County, south of Richmond.

The couple who own the property don't want their names or the location of their home revealed. Word has already leaked out, drawing gun-toting trespassers with a thirst to be the first to bag Bigfoot.

The couple are working with Dranginis because they like his no-kill approach.

"He doesn't want to hurt these creatures and neither do we," said the husband, a country preacher. "We're just curious about their origins."

Neither he nor his wife claim to have seen one.

"It's all from people who come to visit us or work on the place," the husband said. "They've asked me, 'What kind of animals are you raising here? Orangutans?'"

They have noticed huge prints in the snow shaped like a human's bare foot. They've heard chilling sounds from the 2,500 acres of woods hemming their property. They've wrinkled their noses at an overpowering, sewer-like smell – a scent often reported by people who say they have gotten close to Sasquatch.

"For the longest time, we thought it was a bear," the wife said. "But wild bears don't walk on two legs."

Dranginis mounted one of his cameras on the couple's barn. The few images it captured were too dim to prove anything. Then, the hair turned up, a few wads of reddish-brown mats fluttering on the ground nearby.

Dranginis sent a portion of it to a specialist at the Smithsonian's natural history museum. A copy of the results he received says the sample "most closely matches the characteristics of human hair."

He sent the same hair to a lab for a chemical profile. Janet Starr Hull, a Texas nutritionist well-known on lecture and radio talk-show circuits, reviewed the readings. Hull said she's puzzled by the low level of toxins in the hair.

"I've studied hair analysis for many, many years," Hull said. "I've never seen test results like this. Humans are exposed to all kinds of pollutions and chemicals that show up in their hair. This is not a human profile. At least not a modern one."

Dranginis wants to have DNA analysis done on the hair, but the going rate at a private lab – around $5,000 – is too steep. He has tried to persuade a number of university labs to do the work for free, but so far, there have been no takers.

"The most hurtful ridicule comes from science," Dranginis said, "the people I expected to at least be anxious to disprove me. I can't even get them to take me seriously enough to look at it."

Every now and then, though, Dranginis gets a little backup when a respected expert steps a toe onto his side – like Jane Goodall, the famed primate researcher.

"Jane has heard similar stories from indigenous people all over the world," said Nona Gandelman, a Goodall spokeswoman. "She is open to the possibility that there may be a primate out there we haven't met yet."

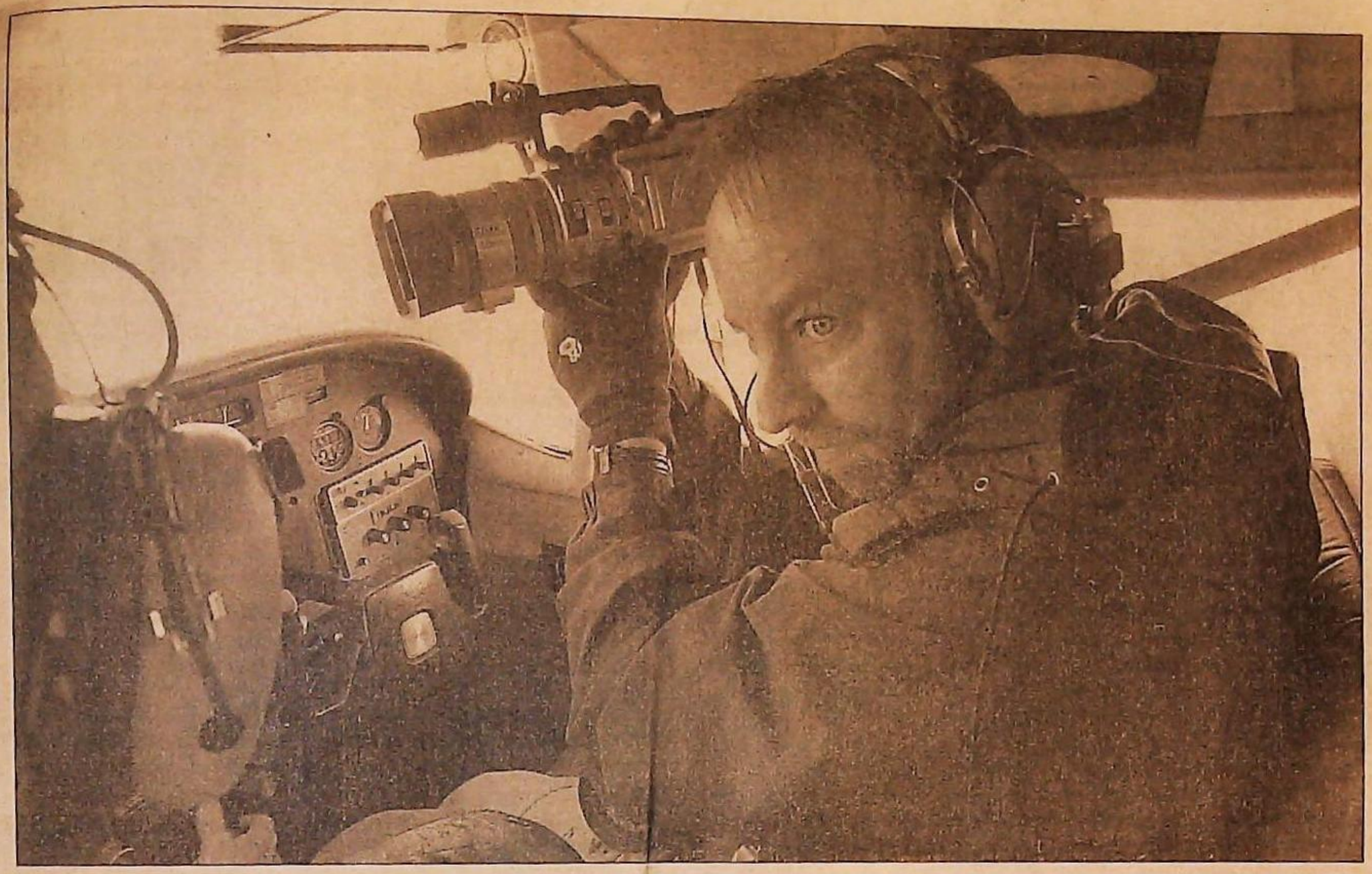
But – once again – here? In Virginia?

Some longtime believers still aren't buying it.

Bob George, a Portsmouth native and longtime Bigfoot researcher, teaches biology at Florida International University in Miami.

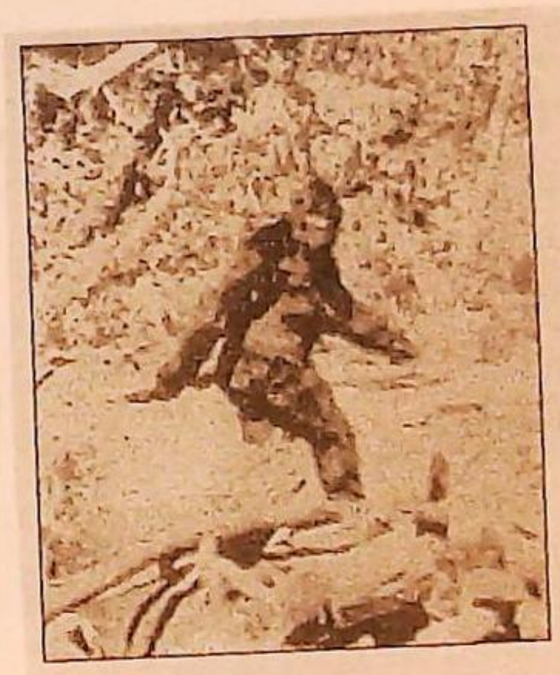
"Look," George said, "when you start talking Virginia, it's getting to be a little preposterous. I mean, what's next? New Jersey?"

Well ... perhaps. According to the Sasquatch Information Society, folks say they've bumped into Bigfoot at least



William Dranginis takes to the air, searching for Bigfoot over Chesterfield County, an area with numerous sightings.

STEPHEN M. KATZ/THE VIRGINIAN-PILOT

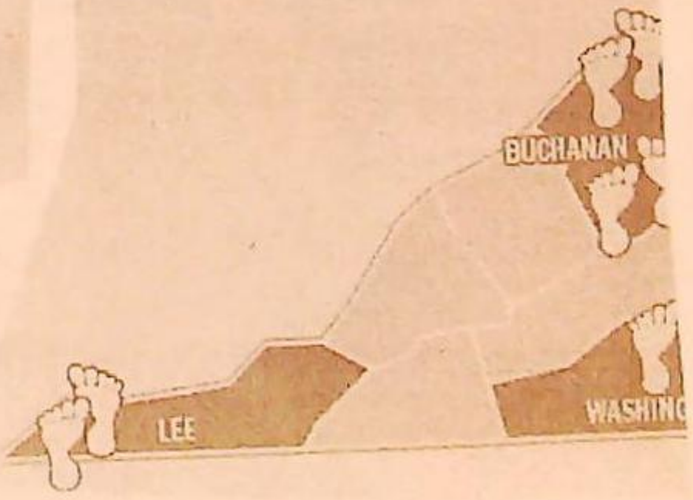


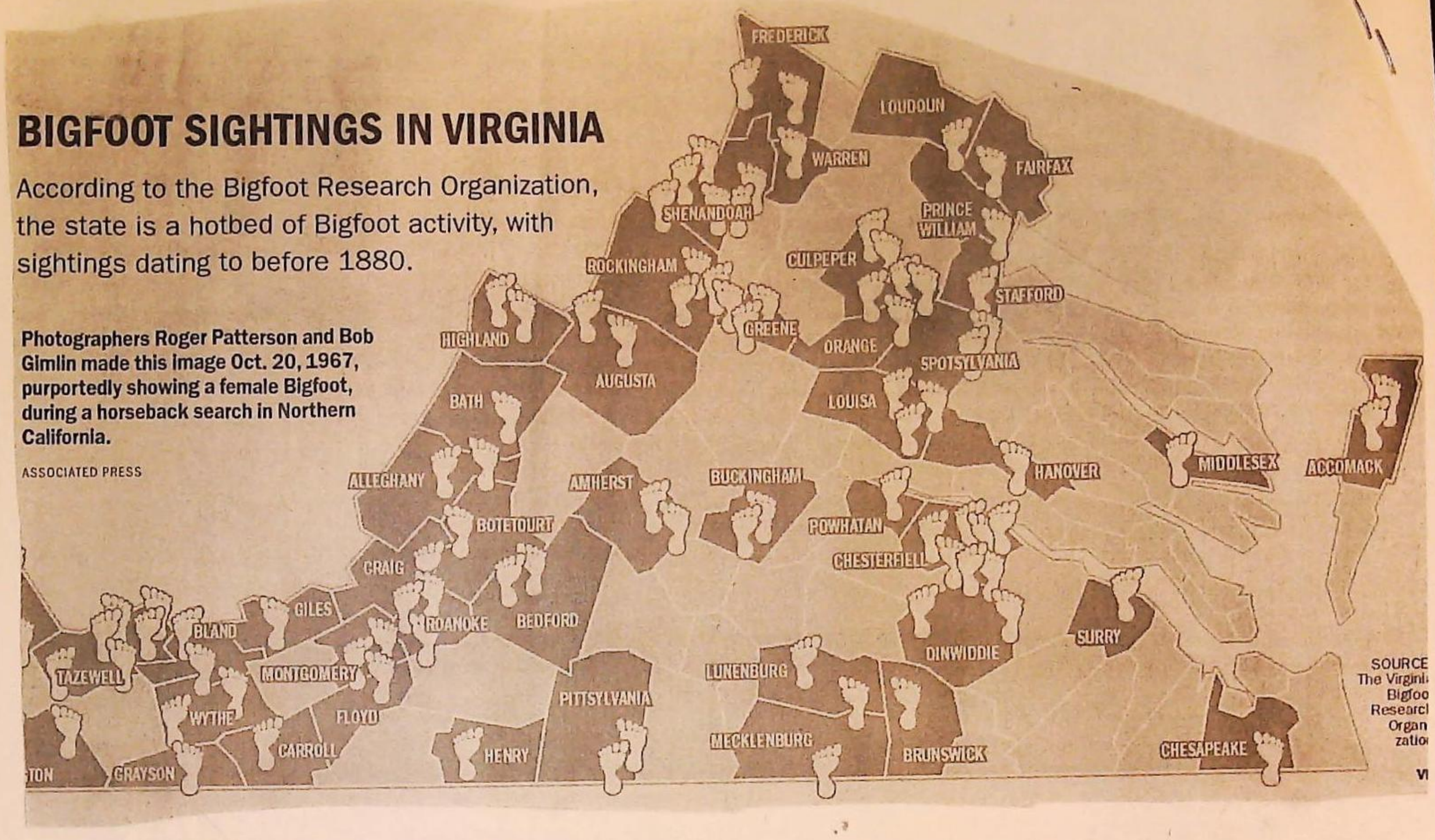
"At first, I just wanted to look this creature in the eye, to see what it was, then get back to my life. But after a while, it became something I had to prove — not just for me, but for everyone else who's seen it." — William Dranginis

four times in the state better known for its turnpike than its green space.

Bigfoot could not be reached for comment.

■ *Reach Joanne Kimberlin at 446-2338 or* **joanne.kimberlin@pilotonline.com.**





Subject: sasquatch in the sea

Date: Thu, 21 Oct 2004 22:00:09 +0200

Hi Ray,

I hope you begin to feel better... I contacted Adrian Dorst who is a naturalist of Tofino (where i went this summer, and began to investigate the area by feet and sea kayak) and he gave me interesting informations about sasquatch in this area:

"Hi Olivier,

One of the people who believes he saw one swimming was on shore in a remote area, the other person was near Tofino and saw it swimming in front of his boat as re came around a point of land. He is not certain but described it to me as having a very large head and also that the hair was noticably long (perhaps 4 inches). In both cases the animal dived. To answer your second question, I have been shown a print on two occasions, the first proved to be an overlapping of two bear prints. The second was two years ago and it was in mud. By the time I saw it the print was a mere 11 inches long and not all that wide. It turned out that it was actually shrinking by the hour. In any event it was inconclusive. I do believe I hear wood-knocking once (at night) and also years ago I had an animal stamping its feet at me in the dark on a mountain top. I still don't know what that was but my mind at the time said Sasquatch.

Adrian "

Before this message, he wrote about Tofino sightings of 2002, and he said there was 16 reports, 8 direct observations and 8 vocalizations heared. The most interesting in my opinion is what he wrote in the message above, about sasquatches swimming and diving... It is in addition of your article about "the sea-man", and also Rob Alley's testimonies of sasquatches in the sea... I think that it will also interest François, but he is not yet reconnected to Internet...

Olivier

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